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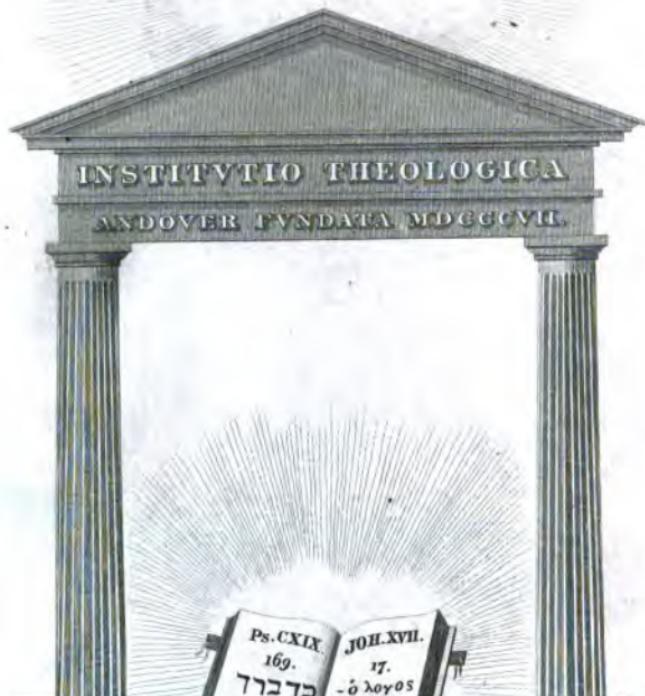


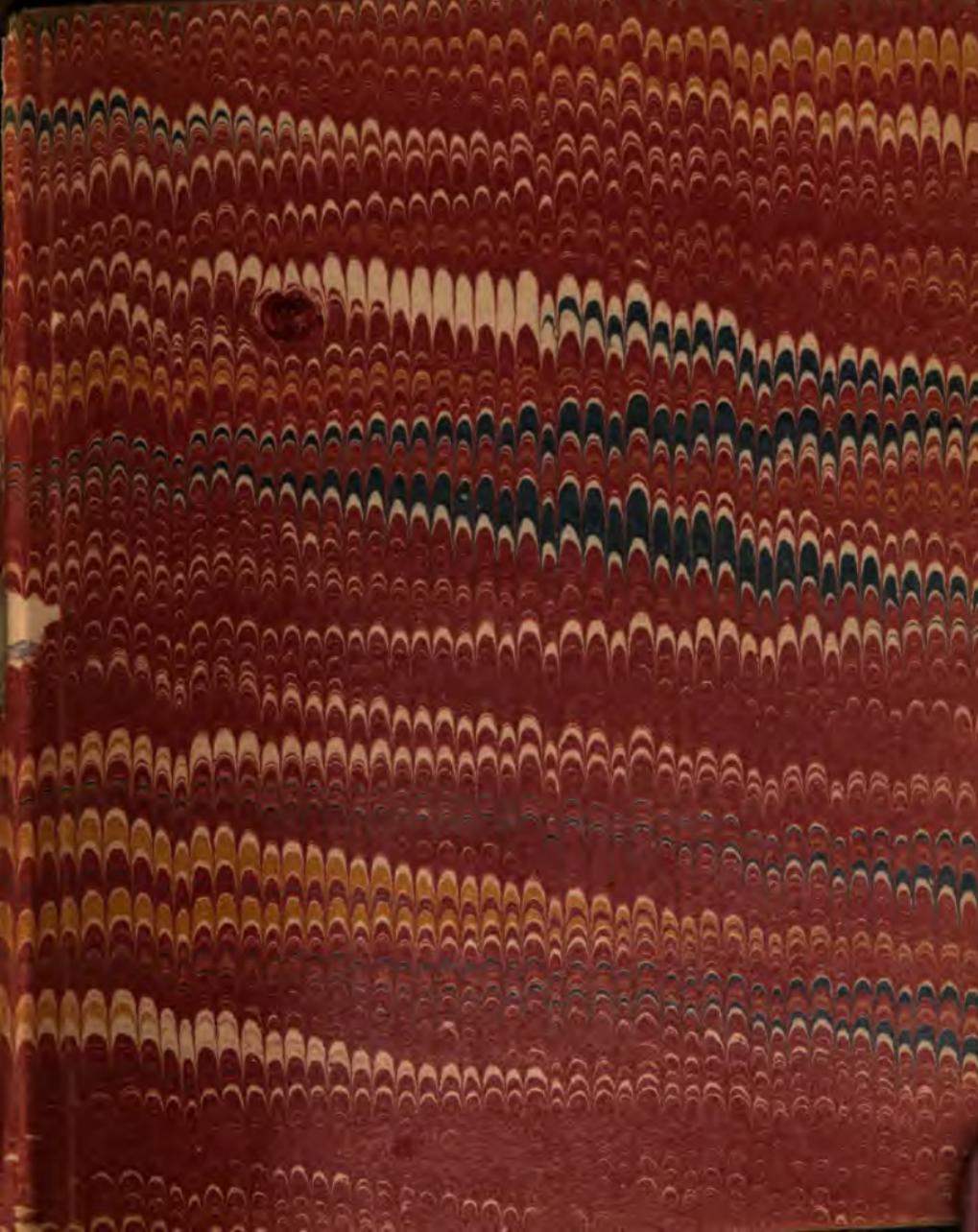
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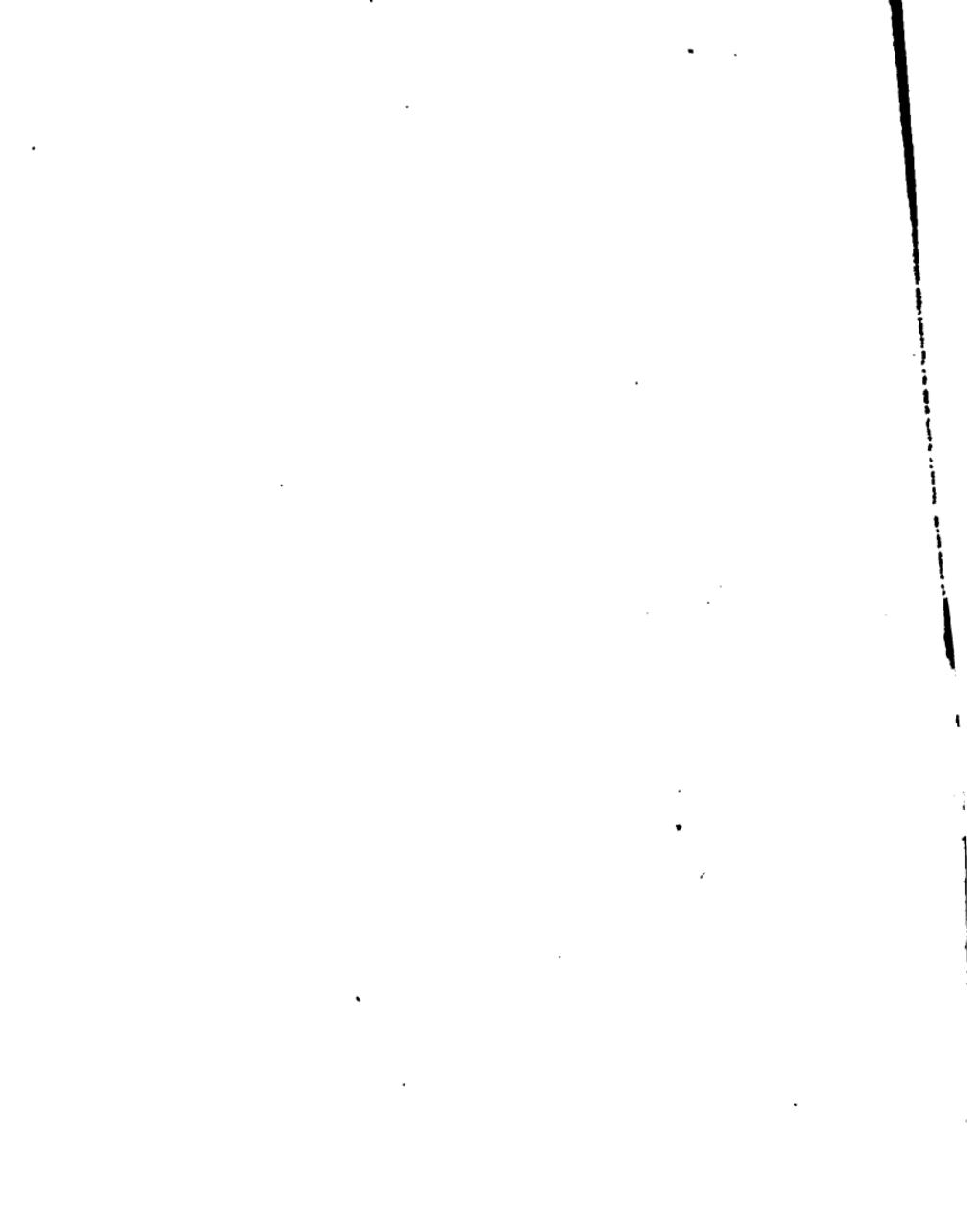
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THE CHURCH  
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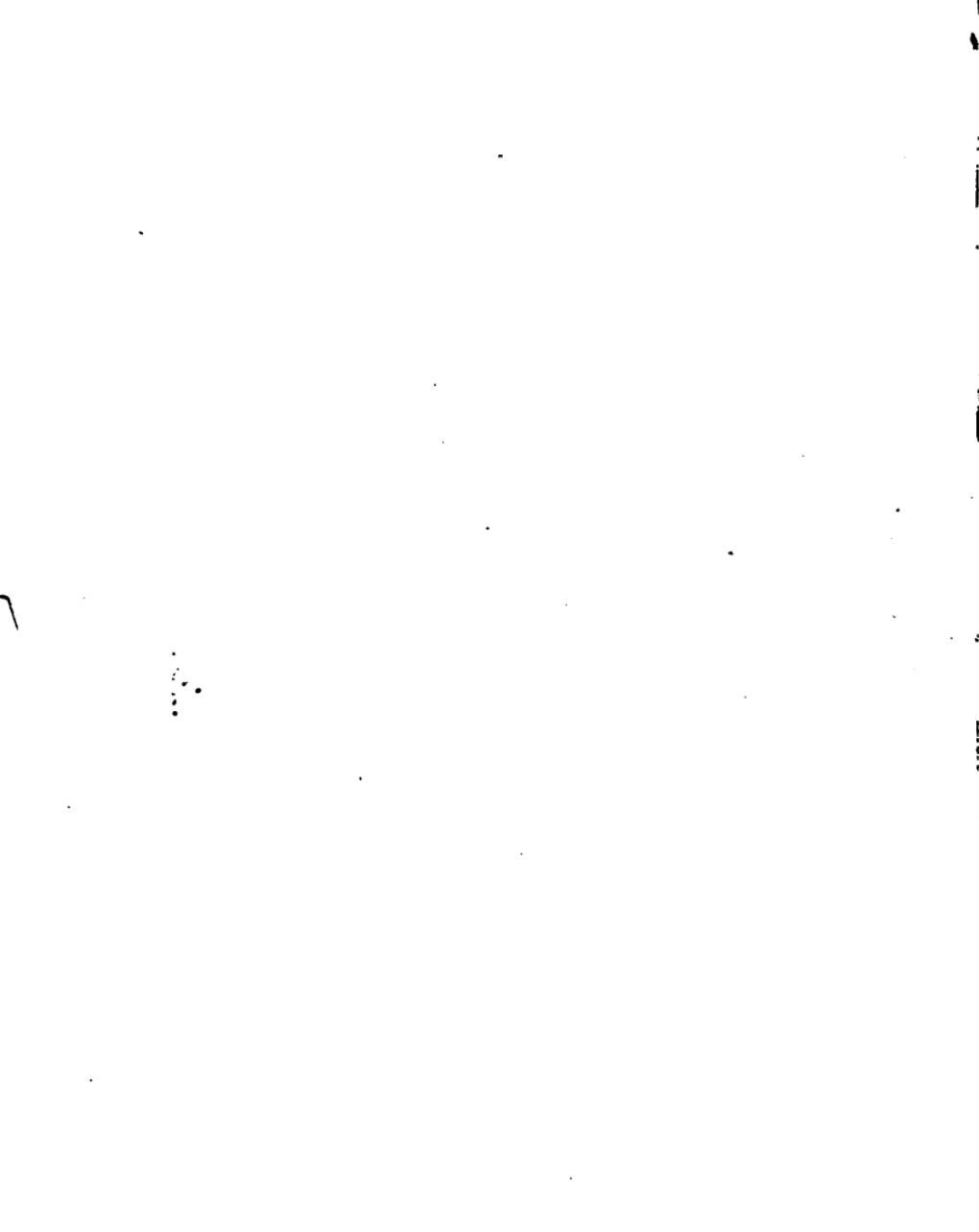






## **Three Treatises**

**BY JOHN WYCKLYFFE, D.D.**



# Three Treatises

BY JOHN WYCKLYFFE, D. D.

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- I. Of the Church and her Members.
- II. Of the Apostacy of the Church.
- III. Of Antichrist and his Meynee.

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Now first Printed

*From a Manuscript*

IN THE LIBRARY OF TRINITY COLLEGE, DUBLIN,  
WITH NOTES AND A GLOSSARY,

By JAMES HENTHORN TODD, D. D.,

Senior Fellow of Trinity College, Professor of Hebrew in the University, and Treasurer of St. Patrick's Cathedral, Dublin.

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1851.

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1851



## Advertisement.

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N account of the Manuscript from which the following Tracts are now, for the first time, printed, will be found in the Introduction to a work published some years ago, under the superintendence of the Editor of the present Volume, by the *Camden Society of London*. A complete Catalogue of the contents of the MS. has there been given; and notices of the three

An Apology  
for *Lollard*  
Doctrines,  
attributed  
to *Wycliffe*,  
with an In-  
troduction  
and Notes.  
*London,*  
*1842, 4to.*

Treatises now presented to the reader will be found Articles **X.** **XI.** and **XV.** of that Catalogue.

The first of them, the tract *On the Church and its Members*, seems, beyond all doubt, to be a genuine work of *John Wycklyffe*, and has been quoted as such both by his friends and enemies. In the “Harborough for faithful Subjects,” printed at *Strasburgh*, in 1539, by *John Aylmer*, a violent attack on the Temporalities of the Bishops is concluded by the following wish: “I would our country man *VVicliche's* boke whych he wrote *De Ecclesia* were in print, and there shoulde you see that your wrinches and cavillations be nothing worthe. It was

Sign. O.  
p. 8.

my chance to happen of it in ones hand  
that brought it out of *Bohemia*."

*Aylmer* afterwards became a Bishop him- Life of Ayl-  
mer. Oxford, 1821,  
p. 177.  
self, and then, as honest *John Stripe* in-  
forms us, "he changed his mind" respecting  
Bishops' lands, "and thought the Bishops  
had as good retain their antient Revenues,  
as to see them run away with by the Laity,  
and little good done with them:" excus-  
ing his former opinions by the words of  
*St. Paul*, "*Cum essem parvulus, loquebar  
cum parvulis, sapiebam ut parvulus.*"

At the same time he probably also  
changed his mind as to the desirableness of  
seeing *Wycklyffe's* Treatise *On the Church* in  
print; for the doctrines of that Treatise, al-

though they commended themselves to the exiled *Aylmer*, did not square with the more enlightened views of the Bishop of *London*. They differ in fact but little from the dangerous and antisocial principles afterwards put forward by the extreme Puritans of a subsequent age, who maintained that Dominion was founded in Grace, and that the ungodliness of a Sovereign, or of a Bishop, virtually absolved his Subjects from their allegiance.

It is needless to say, that this Tract is not now published with any intention of recommending such principles; but as an historical document, which ought to be studied by all who would thoroughly under-

stand the character of the religious movement which is associated with the name of *Wycklyffe*.

The work may also serve to prove incidentally the great necessity which existed in the fourteenth century for a Reformation of the Church; and a perusal of it cannot fail to render us thankful that the Reformation, which, by the Providence of God, was afterwards effected, was not conducted on the principles advocated in these writings.

There is good reason to suppose that the Tract, *On the Church and its Members*, may be, in all probability, the latest of the Reformer's publications; or, at least, it is certain that it must have been written in the

last year of *Wycklyffe's* life. The allusion it contains to the Crusade into *Flanders*, under the military superintendence of the Bishop of *Norwich*, for the support of the pretensions of Pope *Urban VI.*, proves it to have been written after the year 1383, when that expedition came to an end. But *Wycklyffe*, it is well known, died on the last day of the year 1384, being the Feast of Pope *Sylvester*, having been taken ill at Mass, only two days before, on the Feast of St. *Thomas à Becket*; which coincidence his enemies

*Lewis, Life of Wicliif.* .  
p. 124. Oxford, 1820.

have not failed to represent as an instance of Divine Judgment against a Reformer who had so often inveighed against both those Prelates, as corrupters of the Church.

The other Treatises contained in the present publication, *Of the Apostacy of the Church*, and *Of Antichrist and his Meynee*, contain no such distinct allusions as would enable us to fix the exact Year in which they were composed. They are, however, generally received as the genuine Productions of *Wycklyffe*; and their agreement in style and subject-matter with the Tract *Of the Church*, renders it highly probable that they were also written at a very late Period, if not during the last Year, of the Reformer's life.

The present Volume, therefore, containing some of the latest of *Wycklyffe's* Works, will form a suitable companion and sequel

to the *Last Age of the Church*, published by the Editor some years ago; a Tract which has been generally regarded as the earliest of our Author's writings, and which bears internal evidence of having been composed in the year 1356.

It may be added that in the interval between these productions, notwithstanding that our Author had made himself sufficiently notorious and obnoxious to the ecclesiastical authorities of that day by his theological and political opinions, he was, nevertheless, promoted to be the Head of a House in *Oxford*: he was presented to more than one Benefice with cure of souls: he was raised in the University to the Degree

of Doctor of Divinity; in which capacity he put forward his opinions boldly in public Lectures in the Schools; and, finally, notwithstanding all the efforts made to crush him, he died in full communion with the Church, a beneficed Clergyman of the Church of *England*.

This is not the place to enter at any length into the history of *Wycklyffe's* life, or of the various controversies, religious and political, in which he was engaged; but it may perhaps be convenient to the Reader to have here the dates of our Author's principal preferments in the University and in the Church. He was made Warden, or Master, of *Baliol* Hall (as it was then

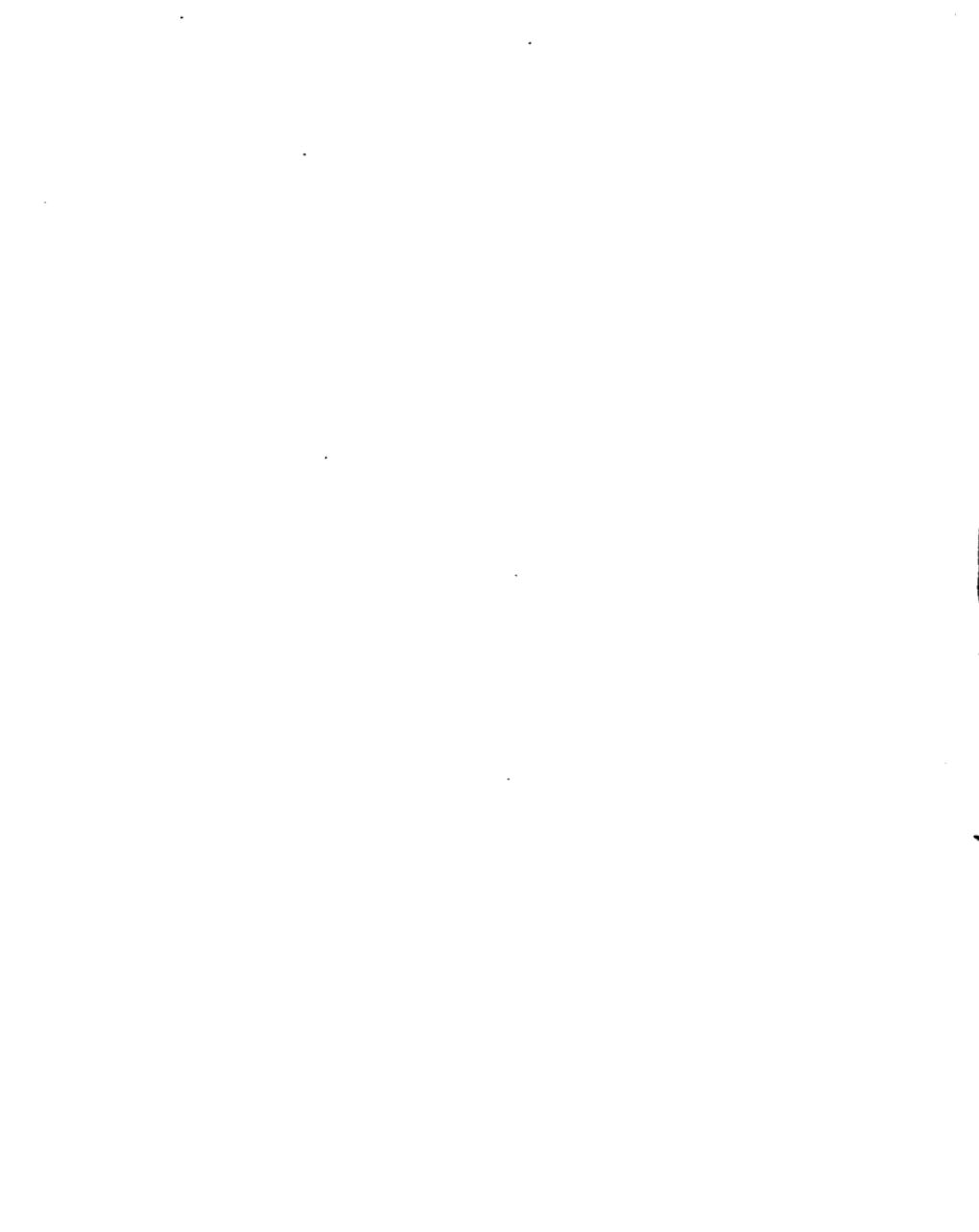
called) in 1360; Rector of *Fylingham* in 1361; Warden of *Canterbury* Hall in 1365; Rector of *Lutgurshall* in 1368; Doctor of Divinity in 1372; and finally, in 1375, he was presented by the Crown to the Prebend of *Aust*, and to the Rectory of *Lutterworth*, in which preferment he died.



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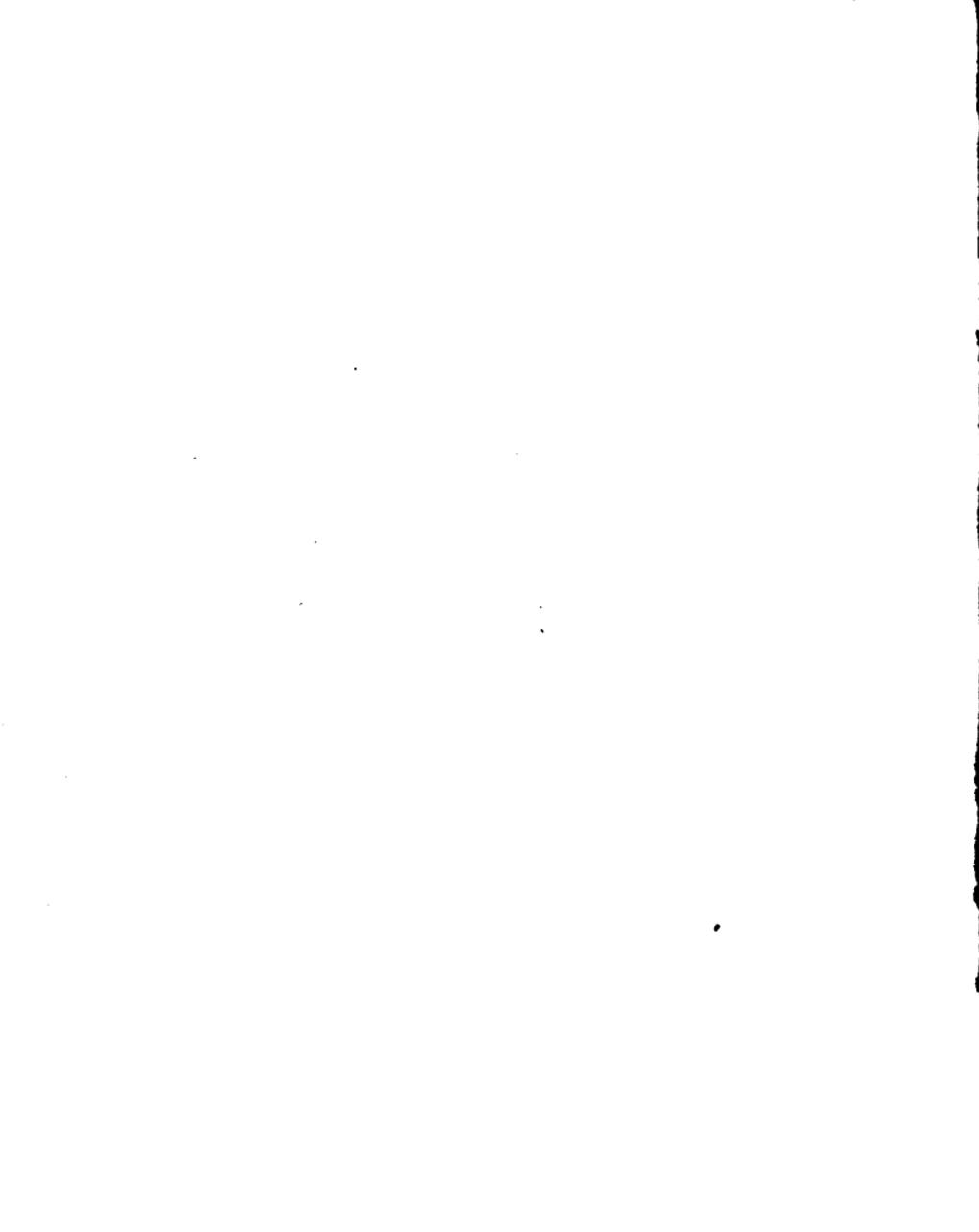
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¶ **Tractatus de Ecclesia et  
Membris eius: Auctore  
Joh. de Wycliffe,  
S. Th. p.**



¶ **Tractatus de Ecclesia et  
Membris eius: Auctore  
Joh. de Wycliffe,  
S. Th. p.**





Tractatus  
De Ecclesia  
et Membbris eius.



Kristis chirche is his Ca. 1<sup>st</sup>.  
spouse; pat hay pre partis.  
Pe first part is in bliss wip  
Crist/ hed of ye chirche/  
& conteynep aungelis &  
blessid men/ pat nowe ben in heuene. Pe  
secound part of yis chirche ben sentis in  
purgatorie; & yis synnen not of ye newe/

but purgen her olde synnes; & many  
errours fallen in preising for peis seynsis;  
& syp pei alle ben deede in body/ Cristis  
Matt. viij. wordis may be takun of hem/ sue we Crist  
in our liff/ & late ye deede berie ye dede.  
Ye pridde part of ye chirche ben trewe  
men pat here lyuen/ pat shulden astir be  
saupd in heuene/ & lyuen here cristen-  
mennes liff. Ye first part is clepid ouer-  
coming. Ye myddil is clepid slepyng.  
Ye pridde is clepid fityng. And alle yes  
maken oo chirche/ & hed of yis chirche  
is Crist/ bop God & man; & yis chirche  
is moder to eche man pat shal be saupd/  
& conteynen no membre but oonly men pat  
shulen be saupd. For as Crist bouchep  
saf to clepe yis chirche his spouse/ so he

clepyp cursid men fendis/ as was Scarioth;  
¶ fer be it fro cristien men to graunte pat  
Crist hap wedwid ye fend/ syp Poul seip 2 Cor. vii.  
In our biseue pat Crist comuney not wip  
belial. And here we taken as biseue pat  
eche membre of hooli chirche shal be sauypd  
wip Crist/ as eche membre of ye fend is  
dampnid; ¶ so ye whyle we sitten here/ ¶  
witen not wheper we shulen be sauypd/ we  
witen not wher we ben membris of hooli  
chirche; but as God wole of pre pingis/  
pat we knowe hem not in certeyn/ so he  
wole for greet cause pat we wite not wher  
we ben of ye chirche/ but as eche man  
shal hope pat he shal be sauypd in bliss/  
so he shulde suppose pat he be leme of  
hooli chirche/ ¶ pus he shulde loue hooli

chirche/ ¶ worshippe it as his moder; ¶ hi  
pis hope bineye biseue shulden be two  
synnes fled/ pride of men/ ¶ coueise/ bi  
titil pat pei ben men of pe chirche. For  
no pope pat now lyuep wot wher he be of  
pe chirche/ or wher he be a fendis lyme/  
to be dampnyd wip Lucifer. And pus it  
is a blynd fooly pat men shulden fizie for  
pe pope more pan pei fizten for biseue/ for  
many siche fizten for pe fend; ¶ take we  
pis as biseue/ or trewpe pat is next biseue/  
pat no man pat liuep here wot wher he  
shal be sauwd or dampnid/ al if he hope  
bineye biseue/ pat he shal be sauwd in he-  
uene. Zif ony man be tauzt of God he  
shal be sauypd in heuene noon or fewe men  
ben siche/ ¶ assaiae hem bi hem silf for pei

shulden haue eypdence to seie pat God  
hay told yem yis. Ye first bileue pat we  
shulden haue is pat Crist is God & man/  
& hou he hay him bi his Godhed/ & hou  
he lyuyde here bi his manhed/ & yus oure  
hope & bileue ben temporid in Cristen  
men.

**B**At after yes two godliche vertues Ca. 2<sup>nd</sup>.  
we taken sum ying as bileue/ &  
sum ying bi comune cronykis/ & hopen  
pat charite mouep hem her/ astir pat Crist  
haddie dwelt here longe ynow wip hise apos-  
tulis/ aboute pre & pritty zeer/ as hym likyd/  
astirward he was kild of pe Ieves/ & astir-  
ward/ ye yrid daye/ our God roos fro dep to  
lif/ & astir ye fourtie day fro pat he was  
shewid to his discipulis Khū steiede in to

heuene/ & regnep euer per wip his fader ;  
& so ye first part of ye chirche regnep yus  
in heuene wip Crist. Ye secound part  
slepij zit as longe as Crist likip. Ye pridde  
part of ye chirche likip her astir Crist/ &  
takip ensaumple & wei of him to come to  
heuene as he cam/ & euer mor ye hooli Goost  
gouerney wip hem al Cristis chirche.  
For as yis pre persones of God ben oo  
God/ & not many/ so alle dedis & werkis  
of ye trinite may not be departid from  
oper; for as al pat ye Fader wole ye Sone  
wole/ & yis Goost wole/ so al pat oo per-  
sone doip/ yis pre persones don. Astir pat  
Crist was stepid in to heuene aboute ten  
dayes/ as he hadde ordeynned/ he sente doun  
ye hooli Goost/ & mownde apostlis to do

hise dedis/ & yei wenten & prechden fast  
among ye Lewes & hevene men; but Lewes  
azenstoden hem fast/ & heven men tooken  
hem wiy wille/ & recepueden ye hooli  
Gooost/ & bicamen cristen men/ & yus  
apostolis of Crist filleden bi Goddis grace  
ye world/ but longe astir/ as cronyklis  
seien/ ye send hadde enuye herto/ & bi Sil-  
vester ye prest of Rome he brouzie men a  
newe gile/ & mounde ye emperour of Rome  
to dowe yis chirche in yis prest/ for as ye  
send tauzte yis kynge; yis dede cam of  
greet almes/ for yei pouzten not hou ye  
chirche shulde sue Crist & his lawe. But  
trewe men supposen her/ pat bope yis em-  
perour & yis prest weren mounyd of God bi  
tymes to trowe pat yei synneden in yis

dede ; but bisie we be not wher yet ben  
seyntis / & hou yet weren yus mound of  
God / for al pis is beneve biseue / & men  
may trobe it if yet wolen. Whanne pis  
lif was yus chaungid / ye name of pis  
prest was chaungid / he was not clepid  
Cristis apostle / ne hitz disciple of Crist :  
but he was clepid ye pope / & hed of alhooli  
chirche / & aftirward camen oper names bi  
seynyng of yuocritis / as sum men seien  
pat he is euene wiþ ye manhed of Crist / &  
hizest bisker of Crist / to do in erye what  
euer him likip / & summe florishen oper  
names / & seien pat he is moost blessed  
fadec ; but cause herof ben beneficis pat  
pis prest ȝuep to hem / for Symon magus  
traueilde neuer more in symonye yan yes

prestis don / ¶ so God wolde suffer no lengere ye fende to regne oonly in oo sicke prest / but for synne pat yei hadden do / made dysponsioun amonsgs two, so pat men myghten lyllyer in Cristis name ouercome yes hope ; for as oo vertu is strenger zif it be gederid yan zif it be scatterid / so oo maliss is strenger whanne it is gederid in oo persone / ¶ it is of lesse strengye whanne it is deparid in many ; oon helpiȝ azen an other to confounde anticerist / and pis mouey por prestis to speke now hertily in pis mater ; for whanne pat God wole helpe his chirche / ¶ men ben slowe / ¶ wolen not worche / pis slouye is to be dampned for many causis in ydel men / ¶ myghte mor ben yei dampnable pat letten

Goddis lathe to shyne. Yes men taken  
 no witnessse of aduersaries to pis pope/  
 as ben Iewes/ I Saracenes/ Grecis/ I  
 Engdis/ wip many oper; but pei taken  
 pe liff of Cristis as billeue/ I peronne  
 grounden hem/ I pus pei seien/ zif pis  
 pope contrariep to Cristis liff/ he is pe  
 moost fendis bisket I anticrist pat is her;  
 I siche anticrist/ I noon oper/ penken  
 many pat Goddis lathe spekis of. Belue  
 tellip hbow Ion seide pat men ben many  
 anticristis/ but zit oon is moost of oper/  
 pat gilep men bi ypocrisie; for oon may  
 seie pat he alone is Cristis bisket her in  
 erpe/ I he hat power synguler to taxe  
 graces as him likith/ for so dide Petre  
 astir Crist/ and many oper astir Petre/  
 1 Jon. ij.

¶ yis oon emperour/ ¶ oon hed in a comu-  
nите. But her penken trewe men yat ye  
fend failith her/ ¶ goiy bnstably bi two  
weies/ ¶ reuersiy Goddis lawe. Firste  
shulde ye send grounde yat yis pope is  
Petris biker/ ¶ so biker of Crist/ in yat  
yat he suep Crist; for bileue techip bs  
yat ye cheszynge maad of man is fals signe/  
¶ incompleet/ for to make Cristis biker;  
but werkis of mannes liff shulden make  
a man sue Crist/ ¶ yus Crist biddip ye  
fewes yat yei shulden trobe to hise werkis/  
¶ yus veri Cristis biker shulde be porest  
man of oyer/ ¶ mekest of oyer men/ ¶  
moost trauele in Cristis chirche. But  
chesyng of cardenalis/ ¶ partyng of bene-  
ficiis/ ¶ takyng of newe names/ ben ful fer

fro yis staat. Yus lyuede Petre astir Crist,  
& chalengide no siche names/ ne to be hed  
of hooli Chirche/ but hou mekely he myte  
serue it; but eche apostle in his cuntry  
wrouzte astir Cristis labre/ I noon of hem  
hadde nede astir to come to Petre to be con-  
fermyd; but oon hed of hooli Chirche is ihu  
Crist her wip bs/ pat is euer in ye myddil  
of pre pat ben gederid her in his name/ I  
pat man is out of resoun pat trowoey pat  
Clement in Petris tyme was mor yan Ion  
Euangelist/ or ony aposilie pat lyuyde wip  
hym; I zif we trowen to cronicles her/ hou  
pat Clement left his offiss/ I procuride oper  
to helpe him/ as Poule helpede Petre/ I  
Petre susterid mekely pat Poul synbide  
hym whanne he erride/ we may se oppnly

hou yes popes fallen fro Petre/ & myche  
mor pei fallen fro Crist pat myzte not err  
in ony yng. Trowe we pat Crist leste to  
preche/ & seelde offiss of pe chirche/ or  
wolde iuge of vnknowun yng to him/ or  
make him mor yan he was? Alle yes  
ynges pat popis don techen pat pei ben  
anticristis/ for Crist myzte not take a  
name but zif it wer mekenesse/ & treupe/ &  
zif you seie pat Cristis chirche mut have  
an hed her in erpe/ soop it is/ for Crist is  
hed/ pat must be her wip his chirche unto  
pe day of doom/ & euery wher bi his god-  
hed. For sype vertu of a kyng must be  
streichid bi all his reume/ myche mor pe  
vertu of Crist is comunyd wip alle hise  
chidren/ & if you seie pat Crist mut nedis

haue siche a bisket here in erpe/ denpe you  
Cristis power/ & make yis send aboue Crist/  
for billeue techip vs pat no man may grounde  
yis bisket oonly on Cristis labve/ but on  
presumpcioun of man; & siche hynesse of  
emperours hay destried ye empire/ & zif pat  
God wole yes popis shulen destrie hem  
sylf/ zhe her/ for no drede yei ben destried  
in helle bi iugement of Crist/ & so what  
euer resoun men make of Crist/ of Petre/  
or oþer good grounde/ it goþ oppnly azen  
siche a pope/ for ye greet dþuersite/ & so  
whanne yes faylen resoun/ yei tristen to  
mennes helpe/ & seynen bi ypocrisie hou  
myche good yei don azen; but God cursip  
bi Jeremye him pat affien yus in man.

**D**er men taken sumwhat sooy/ ¶ Ca. 3.  
don dremyng to pis treupe. Pei  
seien sopeli pat Cristis chirche is his  
hous/ to kepe his meyne; ¶ summe in his  
hous ben sones/ pat shulden euer dwelle  
in heuene/ ¶ take her fadris eritage/ þe is  
pei trespassen for a tyme; ¶ summe ben  
seruauntis in his hous/ al ȝif pei shulen  
astir be dampnyd; ¶ so it is greet diuer-  
site to be in pis chirche ¶ of pis chirche.  
Pes wordis ben sopeli sed/ ¶ notably to  
mannes kynd; but whanne dremes comen  
astir/ pei maken a fals feyned tale; pei  
seien/ whanne Crist wente to heuene his  
manhed wente in pilgrimage/ ¶ made Petre  
with alle pes popis hise stiwardis to reule  
his hous/ ¶ zaf hem ful power herto/ hisor

haue siche a biker here in erpe / denpe you  
Cristis power / & make pis send aboue Crist /  
for bileue techip vs pat no man may grounde  
pis biker oonly on Cristis lawe / but on  
presumpcioun of man ; & siche hynesse of  
emperours hap desired ye empire / & zif pat  
God wole yes popis shulen destried hem  
silk / zhe her / for no dredre pei ben destried  
in helle bi iugement of Crist / & so what  
euer resoun men make of Crist / of Petre /  
or oþer good grounde / it goþ oppynly azen  
siche a pope / for ye greet dyuersite / & so  
whanne yes faylen resoun / pei tristen to  
mennes helpe / & seynnen bi ypocrisie hou  
myche good pei don azen ; but God cursip  
bi Jeremye him pat affien yus in man.

**D**Er men taken sumwhat soop/ ¶ Ca. 3<sup>rd</sup>  
don dremyng to pis treupe. Pei  
seien soperli pat Cristis chirche is his  
hous/ to kepe his meyne; ¶ summe in his  
hous ben sones/ pat shulden euer dwelle  
in heuene/ ¶ take her fadris eritage/ þe is  
pei trespassen for a tyme; ¶ summe ben  
seruauntis in his hous/ al ȝif pei shulen  
aftir be dampnyd; ¶ so it is greet diuer-  
site to be in pis chirche ¶ of pis chirche.  
Pes wordis ben soperli seid/ ¶ notably to  
mannes kynd; but whanne dremes comen  
aftir/ pei maken a fals feyned tale; pei  
seien/ whanne Crist wente to heuene his  
manhed wente in pilgrimage/ ¶ made Petre  
with alle pes popis hise stiwardis to reule  
his hous/ ¶ zaf hem ful power herto/ hisor

all other prestis on lyue ; her yis dreem  
takun a mys turney bpsedoun ye chirche/  
for Petre wa a trewe helper wiþ Poule/  
¶ Ion/ ¶ oper apostlis ; but noon of yes  
seruauntis dremede pat he was hed of  
hooli chirche/ or pat he louyde Crist  
mor yan ony of hise briþern dide ; it is  
licly to many men pat Petre louyde mor  
Crist in a maner yan ony of yes oper  
apostlis ; but he was tauzi to stryue not  
hersor ; for oper apostlis in oper maner  
louyden mor Crist yan dide Petre/ as Poule  
trauelid mor in ye chirche/ ¶ Ion louyde  
Crist mor heueneliche/ for Iones loue was  
in quyþet ¶ clene/ as seþntis louen in heuene ;  
whiche of yes is more hiz now is but fooly  
þs to dreme/ wel we witen pat Crist wole

take of what staat pat hym lskip a man  
aftir pat he is woryi to mor bliss/ or more  
woye ; but aftir biseue of hooli writh pat  
tellyp of Petre & oper apostolis pat yei ben  
now blesid in heuene/ for noon fel but  
Scarioth/ taken we beside biseue of many  
oper pat yei ben seyntis/ as of Clement/ &  
Laurence/ oper & pat ye legend spekip of ;  
& of summe we han mor euidence/ & of  
summe less bineye biseue ; & summe penken  
a greet euidence/ pat zif ye pope canonysse  
pis man/ vanne he mut nedis be seynt in  
heuene ; but trowe yei pis men pat wolen.  
Wel I wot pat pes popis may err & synne  
as Petre dide/ & zif Petre dremede not yus to  
shewe pat men ben seyntis in heuene ; but  
it may falle pat many men pat ben cano-

nysd̄ bi pes popis ben depe dampnyd̄ in  
helle/ for ye dissepauen & ben dissepupd̄.  
Afferme we not as bſleue/ pat zif a man  
be chosun pope/ yanne he is chosun to  
bliss/ as he is her clepit blesſidſt fader/  
& many troben bi her werkis pat pes ben  
deppist dampnyd̄ in helle/ for ye chargen  
hem ſilk as ypocritis bope in offiss & in  
name/ & so ye ſitten in ye firſt place her/  
& at ye laſt day of doom ye ſhulen be in  
ye laſt place/ pat is deppest place of helle;  
holde we be in boundis of bſlene pat ſtondit  
in general wordis/ & in condicionel wordis/  
& iuge we not her foliſp/ but we may ſe bi  
ſupposail pat we gessen pat it is ſo/ &  
who euer hap more euydence his part ſhuld  
ſunner be ſuppoſd. But her ben yre greet

eresies pat disseyuen many men ; firste  
men supposen pat eche pope is moost bles-  
sid fader/ but pis speche lastip but a while  
til pat ye pope may awaunse men ; but  
her we seien sopeli pat yes men pat clepen  
hem blessed/ disseyuen hem/ ¶ flateren  
hem/ for yei hopen to haue wynnynge of  
hem ; for wherere is ye pope moost blissid  
in pis liff/ or astir pis liff ? He is not  
blissid in pis liff/ for bliss fallip to ye  
topere liff/ ¶ pis liff is ful of sorow ¶  
synne/ pat sufferip not bliss wip it/ ¶ if  
men speken largely many ben her mor  
blissid yan ye pope/ for hiznesse of pis staat  
makip not bi hym self man blissid/ for  
ellis eche pope were blissid/ alzif he wer  
falsly chosun of sends/ ¶ Scharioth shulde

be blisid/ for he was chosun of Crist  
himsell; it is no nede to argue her for to  
disproue yis foolp/ for it is mor fals in  
hym silf yan ouzt pat men shulde brynge  
herof. Ye toper eresie pat comey of yis  
disseyuep many symple men; pat zif ye  
pope determyney ouzt panne it is soop/ ¶  
to biseue; but lord wher eche pope be mor  
¶ betere wiþ God yan was Petre/ but he  
erride ofte/ ¶ synnede myche/ þe astir he  
hadde take ye hooli Groot; lord wher Crist  
clepide hym Sathanas/ ¶ badde him go  
after hym/ ¶ zit per was no cause of his  
errour wherfor Crist clepide him yus/ ¶  
so whanne Petre denyede Crist/ ¶ swoor  
false for a womman's vois/ he erride in  
yis foul synne/ ¶ perfor he wepte astir.

Also aftir takyng of ye hooli Goost Petre  
errde/ as Poul seiy/ whanne he woulde Gal. ij.  
not dele wip gentilis for tendernes of ye  
Iewes ; lord wher men of worss liff may  
sunner err in her iugement/ ¶ euer ye moo  
pat ben of siche euer ye sunner may pei  
err ; for Scarioth made oper apostilis to err  
in cumpeny of Crist/ ¶ it wer to fals a  
seyning to seie pat hooli chirche hangis on  
yes/ for yis feynre kan not teche pat ony  
of yes is of ye chirche ; ¶ of yis comen  
many eresies/ as of assoislyngis/ ¶ indul-  
gences/ ¶ cursyngis/ wip feyned pardouns/  
pat maken many men haue conscience/ ¶  
trowe mor to ye pope in siche a cause/ pan  
pei trowen to ye gospel ; ¶ men moten erre  
her in biseue/ ¶ take oster fals as biseue ;

yis erresie shulden men fle / for fals mayntenyng makyn eretikis / ¶ so assent wip  
 siche falshed bryngyn inne ofte eresies / ¶ Crist wole not assente wip yes / for pei may  
 not be soye.

C. a. 4m.

**S**ee we serpere hou yis stiward may  
 err in ordenaunce of ye chirche ;  
 ¶ bigynne we at ye freris / ye whiche he  
 brouzte laste inne. It is licyl pat Cristis  
 prestis pat stoden til pat monkis camen /  
 turnyden to myche fro Cristis lawe / ¶  
 monkis lyueden panne wel betere / but yes  
 monkis stoden awhile ¶ turnyden sunner  
 to couetise / ¶ aftir ye monkis camen ye  
 chanouns / ¶ aftir chanouns camen ye  
 freris / ¶ so greet defaut was in prestis  
 bisor pat yes newe ordris camen inne ;

but as pes newe ordris chaungen in clopis  
in bokis wip opere ritiz/ so pei barien in  
Goddis offis/ fro pat pat Crist badde  
his prestis do ; so is apostlis weren newe  
alyue/ & salwzen yus prestis serue in ye  
chirche/ pei wolden not clepe hem Cristis  
officeris/ but officeris of anticrist. Sup-  
pose we pat pes newe ordris/ stondyng  
al pes ordris/ ben charious to ye chirche  
in worldli goodis pat pei dispenden ; for  
noumbre of prestis brouzt inne bi Crist  
was sufficient for Cristis hous/ & for ye  
same hous ben now moo & worss/ & yis  
hous is lesse bi hem. Who may denye  
pat ne yis noumbre of pes officeris is now  
to myche/ & so yis stiward hap chargid yis  
hous wip newe rehetours to harm of it/ &

1 Thim. u<sup>o</sup>. s<sup>i</sup>p Poul techip in b<sup>i</sup>leue pat pei shulden  
not be charious to pe chirche/ it semep bi  
good resoun pat pis stiward passip his  
power/ & failip in gouernaunce of pe  
chirche/ azen pe reule pat Crist hap tauzt/  
& so he is not Cristis stiward/ but stiward  
of anticrist. What man kan not se pat  
a stiward of an erpeli lord/ whanne many  
seruaunts don amys/ holdip hem stille/ &  
bryngip inne newe pat don worse bi a  
litol tyme/ failip soule in his offiss/ & so  
seruauntis bpon seruauntis weren charious  
to pis hous/ & if her first offiss was good/  
& pis is now al/ oper pe chaunging of yes  
newe rehetours shulde do harm to pis  
hous; & pus it stondip in pe chirche/ of  
yes newe seruaunts pat ben brout inne/

¶ newe lawes ben maade to hem / ¶ newe  
customs pat pei bryngen in / bi whiche pei  
spulen on newe ye puple / but fruyt of  
her profit failip ; ¶ sype Petre hadde not  
pis powir / ne Poul / ne ony oper apostle /  
pis stiward of anticrist mut ned come in  
bi ye fende. ¶ sype in ye oolde lawe weren  
presis ¶ dekenes myche chargd in beryng  
of ye tabernacle / in sleyng of bestis / ¶  
oper ritis / ¶ zit ye kynrede of Leuy suffi-  
cide to al pis offiss / myche mor in tym of  
grace / whanne Goddis seruice is lizter / ¶  
so syp ye ten part of ye fruyt sufficide for  
alle yes clerkis / hou shulde pis not suffice  
now for lewer clerkis / ¶ lesse of spensis.  
¶ We may not pynche at pis lawe pat  
God him silf ordeyned first / but if we

putten blasfeme on God/ pat he ordeynede  
panne foolily; & herfor Cristis aposlis  
& oper disciplis longe astir hem/ weren  
not bisie aboute dymes/ but helden hem  
payed on litil pat ye puple zaf hem redily/

1 Thim. vj. & so housyng & cloping/ pat Poule seip  
shulde be ynow; but now men seien pat  
prestis ben moost gredy purchasours in  
erpe/ & han to hem ye fourye part/ pat  
shulde be in her briperen hondis/ & yis bei  
seien is mortesied & patrimonye of Crist/  
pat was doon on ye cross; & to defend yis  
patrimonye ben many newe lawes ordeyn-  
ed/ & cursing for sacrilegie in whom euere  
pat reuypp yis rent; & for prestis han ynow  
of siche goods mortesied/ perbor yis stiward  
chafferip wip apropring of chirchis/ so pat

ye puple dwelliþ bntauzt/ ¶ bnseruyd in  
goostli help. Who shulde be blampyd herfor  
but yis stiward pat doþ yis wiþoute leeue of  
ye Lord/ but oppnly azens his biddynge; zif  
ony man shal be dampnyd yis stiward  
shal be deppest dampnyd/ ¶ algates for he  
seyney powre ¶ newe lawes pat God made  
neuer; ¶ zit yis blasfeme gabbiþ bpon God/  
¶ seiþ pat al yis is Goddis werk; but  
in ye olde testament shulden siche blas-  
femes be stoonyd to deep; ¶ yus bryngynge  
in of newe orderis wiþ seruiss pat ye pope  
consermyt techen pat he is traitour to God/  
¶ turney ye chirche bpsedoun. Lord wher  
he wer not chargyd at the fulle/ as aposilis  
weren/ but zif he took mor charge bpon  
hym bi his new foundun ordenaunce/ certes

ye apostlis dursten not do pis/ ¶ zit pei  
hadden mor grace of God/ ¶ trauelden mor  
bisly to growyng ¶ perfityng of ye chirche;  
¶ no dredre al pat ye pope hap ouer mor yan  
hadden ye apostlis of Crist/ he shal stretly  
riskene perfor/ syp Crist is lord of alle  
lordis; ¶ so it semey pat ye pope is mor  
holdoun to Crist yanne was Petre/ bi as  
myche as he hap mor of staat ¶ worldly  
goodis. But sum men seien pat staat in  
helle ¶ punyshyng for pis peeft moten  
make a seep herfor/ sype good seruiss fai-  
lip her; ¶ so ye pope semey wood ¶ blyndid  
bi ye send/ whanne he takip mor charg  
bpon hym yan him nedip for to haue/ or  
her or in ye toper world/ for ony staat pat  
God hap ordeyned; ¶ yus it seemey pat

he dispeirip of comyng of ye day of doom/  
as zif he caste never to rskene wip God pat  
must be h̄igest iuge ; ¶ so if men auyzen  
hem wel/ but if ye han oper title yan bull  
of ye pope/ or graunt of hym/ ye shulen  
be dampned ; ¶ yis title of Crist our God  
wer ynow to cristien men/ as it was in  
Petris tyme/ al zif ye pope shewide not yus  
his power bi false bullis of Petre ¶ Poule/  
pat semen to be azens Cristis lordship ;  
yus may men se pat yis stiward doip mor  
yan he hap leue to do/ ¶ yis newe ordre  
groundid on him/ ¶ not on grauntyng of  
Crist's lawe/ ben a flok of ye fends chil-  
dren/ but if ye leeuen yis mannes title.

Cap. 5<sup>th</sup>.

**A**nd her men noten many harmes  
pat freris don in ye chirche; yei  
spulen ye puple many weies/ bi ypocrisie  
¶ oper lesyngis; ¶ bi this spuylyng yei  
bilden capmes castielis to harm of cuntries;  
yei stelen por mennes children/ pat is  
worss pan stele an oxe/ ¶ yei stelen glad-  
liche eyres. ¶ leeue to speke of stelyng  
of wymmen. And yus yei maken londes  
bareyn/ for wipdrawyng of werkmen/ not  
al oonly in defaut of cornys/ but in beestis  
¶ oper good; for yei reuersen Goddis or-  
dенаunce in pre partis of ye chirche; yei  
maken men to trowe false of hem/ ¶ letten  
almes to be gauen bi Goddis lawe; ¶ yus  
yei letten bi gabbyngis offiss ¶ lypf of  
trewe prestis/ for yei letten hem for to

preche/ & specialy Cristis gospel ; pei  
mouen londis to batel/ & pessible persones to  
plete ; pei makyn many dyporsis/ & many  
matrimonys vnleeueful/ boye bi lesyngis  
maad to parties/ & bi priuileges of pe  
court ; y leue to speke of fyzyng/ pat pei  
don in lond oo & other/ & of oyer bodili  
harmes pat tungs suffisen not to ielle/ for  
as myche as pei dispenden/ as myche &  
mor pei harmen rewmes/ as pei han in pis  
last iorne pat Englisshe men maden in to  
Flaundris/ spulid our reume of men &  
moneg/ mor than yez freris han wip hem/  
& no drede to Englisshe men pat ne pei  
han procurid pis iorney boye in prechynge/  
& in gederyng/ & in trauelyng/ of her owne  
persones/ & freris pat semen bncouppable her

moten algatis graunten her assent ; for oo  
maner of consent is whan a man is stille  
¶ lettig not / ¶ if freris forsaken pis now /  
¶ seien pat pei assentiden not her to / pei  
bæn her olde craci of gadding / ¶ encresen  
harm ; algatis but as spiritual ping is betere  
pan bodily ping / pat we may se / so spi-  
ritual harm is mor pan bodily harm ; pat  
pei don / firste / whanne pei maken freris pat  
ben worsid bi pis makyng / pei don hem a  
goostli harm / ¶ al mankynd wher of pei  
ben ; ¶ zif you seist pat noon ben freris  
but zif pei ben ye betere to God / for hooli-  
nesse of her cumpenye makig many good  
pat ellis wolden be shrewes / stryue we not  
wher pis may falle / but graunte we on ye  
toyer sde pat many wolden be lesse yuel

out of yes orderis yan in hem/ ¶ sype yei  
witen not who is beterd bi entering in to  
yes orderis/ yei don as a blind man castip  
his staff/ to bryng ony to her ordre. Crist  
sey pat pharisees ben to blame for pis Matt. xxijio.  
dede/ ¶ Scarioth was pe worss for bryng in  
pis hooli cumpenye/ for ellis he hadde not  
pus trayed Crist/ ¶ be moost bnynd trai-  
tour. And syp couents of freris be shrewes  
for ye mor part or myche/ no wonder zif yei  
enuenemyne men pat comen pus bnto hem/  
for yei mouen men to olde errours/ pat yei  
han holde among hem/ as yei tellen to greet  
auaunt/ pat yei ben charious to ye puple  
in her synful beggynge/ ¶ zii yei blasfemen  
in Crist/ ¶ seien pat he beggide pus/ to  
mayntene her obone synne; siche blasfe-

myes ben founden & contynued in yes sectis /  
pat bnepis pei ben euer purgd fro oons  
Matt. xuiij. pat pei ben brouzt in / as Cristi techip in his  
gospel / hou pat men shulden snybbe her  
briperen bi pre tymes / & aftirward forsake  
her cumpenye as benyn ; yes sectis han  
fordon pis gospel / for never pei doren yus  
snybbe her briperen / ne forsake hem at pe  
fourye tyme ; for zif pei don pei shulden be  
deed or enprisounyd long tyme / or ellis  
hastly be killid ; & whanne synne regnay  
among greet men / & pei dreden of worldli  
harm / pei doren not snybbe men of pis  
synne / lest her order leese worldli help ;  
but wher is mor eresie yan to loue this  
ordre mor yan God ? or to do yuelis for  
hope of good / pat Poule forsendip men to  
Ro. iij.

do ? Also yez sectis impugnen ye gospel /  
& also ye olde lawe ; for yei chargen mor  
her owne statute / al if it be azens Goddis  
lawe / van yei don ye lawe of ye gospel / &  
yus yei louen mor her order van Crist / &  
zif it wer never so myche nede to go out &  
preche Goddis lawe / to defende our moder  
hooli chirche / zit her order lettyn yis / but  
zif yei haue her priours leue / alzif God  
bidde to do yis ; & comunely yez priuat  
priours leitten her felous her to go out / &  
so be yei never so riche yei shulden not  
helpe her fleshly eldris / for al her goodis  
ben ye housis / syp yei han nouzt proper  
but synne ; & yis errorr reproouip Crist in  
pharisees pat spen ye gnatt & swolowen ye  
famel / for yei chargen lesse mor harm.

Matt. xii<sup>o</sup>.  
& xxiiij<sup>o</sup>.

Matt. ix.

Also yes pharisees chargen myche her fast-  
yngis & oper yngis pat pei han foundun/  
but kepyng of Goddis maundementz pei  
chargen not half so myche ; as he shulde be  
holdun apostata pat leste his abite for a  
day/ but for leeuyng of dedis of charite  
shulde no man be blamyd ; & yus pei blas-  
femen in God/ & seien/ who so diey in her  
abite/ shal never go to helle/ for hooly-  
ness pat is per inne ; & so azens Cristis  
sentence pei sewen an olde clout in new  
clop/ for her order/ pei seien/ is gederid of  
pe olde lawe & pe new/ & zit pei han foun-  
dun herto newe yngis pat pei kepen as  
gospel/ & yus pei chargen her olone fast-  
yng/ & oper ritis pat pei kepen/ mor yanne  
pe biddyngis of Crist/ for pei ben no newe

maundements to hem. Siche h̄d synnes  
among freris don mor harm to cristen men/  
yan ben ye bodili harms whiche ye world  
chargȳ mor; ¶ yus errours in ye world  
ben l̄tly mayntenyd bi freris for wynn-  
yng of worldly good/ or worldly worship  
pat yei coueiten; as letris of fraternite/  
dowynng of oper prestis/ alh̄f it be azens hem  
silk/ is stesly susteynyd bi freris/ ¶ so men  
suffisen not to telle bnsensible errours pat  
yei susteynen/ ¶ zit for priuilege of ye pope  
noon oper man dar blame hem/ for yei ben  
exempt fro Goddis lawe bi priuilegies pat  
yei han getun/ but Peter was not yus ex- Gal. iij.  
empt fro sharp snybbyng of Poul/ ¶ hei-  
lyng pat Ion forfendide hap no vertu among  
yes freris/ for yei saluten ofte fendis mor  
yan yei don Cristis children.

Cap. 6.<sup>m.</sup>

**L**ord wher ye pope penke good to  
conferme siche new ordris/ certes  
synne of siche children turney in to hed of  
1 Reg. iij<sup>o</sup>. her fader/ as Helies sones maden her fa-  
der to be punyched sharply of God; & ge-  
neraly who so synney for auaantage of him  
sylf/ his synne makyn disauaantage of  
hem pat he weney turne to good/ as yes two  
popis han now no more enmpes/ ne mor  
hd/ pan ben yes freris; for summe hold-  
en wip ye two pope/ & many grete wip ye  
toper/ & yei enformen her cuntrees to holde  
stesly wip her pope; & no dredre zif cuntrees  
turne fro ye to pope to ye toper/ ye freris  
wolden turne also/ for yei obeshen to ye  
puple; & yus loue vngroundid in God/  
but oonly in temporal goodis/ mut nedis

failen I do harm/ for al siche loue is syn-  
ful. Sip yes sectis ben so harmful to  
oure moder hooli chirche/ I as biseue  
techip vs pe chirche may be purged of yis/  
it were sumwhat for to speke of yis purg-  
yng of pe chirche; for alzif it shal not  
fully be purged in yis liff/ but firste in  
heuene/ zit it may be purged in parti; I in  
yis purgynge stondip mennes mede/ I no  
man is excusid here of consentyng to yis  
synne/ but zif he helpe on summaner/ for  
eche man may helpe sumwhat. Sum-  
men shulden helpe bi resoun/ pat is takun  
of Goddis lawe/ I summen bi worldli  
power/ as eerli lordis/ pat God hap or-  
deyned/ I al men bi good liff I good prai-  
ours to God/ for in him liggip pe helpe

Rom. io.

her azens ye cantel of ye send ; & yus popis  
bishopis & freris shulden helpe here to  
purge hemself / for biseue techip vs pat eche  
man is endettid to God / as eche man is  
endettid to oper to helpe him ; algatis  
goostli & bodili dette is not to charge but  
sif it turne to goostli help / & yus spekey  
Crist in ye gospel of dette / in ye pater  
noster / & also in parable / bi whiche he  
mouey men to mercy ; & yus seip Pouyl /  
pat he is dettour to eche man / but bi  
ordre ; & yus prelatis shulden helpe ye  
chirche / as ye freris shulden helpe hem  
self / but more part of yis world errip here  
& clepyp harm help ; but lawe of Crist  
shulde reule men here / to wite hou men  
shulden come to bliss. Men speken here

of a lizt help to whiche men ben comunely  
holden / pat men shulden on pis maner com-  
une wiþ frers / & ellis not firste to seie pat  
pei putten not on freris pat pei ben eretikis /  
for panne men wolden not dele wiþ hem /  
ne norishe hem in worldli goodis ; but men  
han hem suspect of eresie for many causis.  
Firste for pei barien yus in billeue of pe  
sacred oost / & yus pei shulden telle at pe  
biggynnyng what ying pat pei trowen pat it  
is / wheyer it be Goddis body or not / &  
here may pei not be excusid ; for mynstrel &  
iogelour tumbler & harlot wolen not take  
of pe puple bifor pat pei han shewid her  
craft / & sype freris craft stondid in pis to  
teche pe puple her beleue / & pe puple trowep  
comunly pat pis oost is Goddis body / here

freris shulden bignynne/ ¶ telle men wher  
pis be sooy. ¶ 3if pei seie pat pis oost in  
no maner is Goddis body/ ale yes freris  
as eretiskis/ for Crist ¶ his chirche seien  
pe contrarie. ¶ 3if pei seien pat it is Goddis  
body/ ¶ many freris seien pe contrarie/  
pis word techyng not pat ne pei gabben in  
comune bileue of pe chirche; ¶ person men  
shulden abide witnesse of her comune seel/  
¶ 3if before dele not wip hem/ but haue hem  
suspect of eresie. ¶ 3if pei seien pis oost is  
an accident wipouten suget/ as colour ¶  
figour/ ¶ 3if pus it is not Goddis body/ wel  
we witen pat olde bileue groundid in pe  
wordis of Crist seyng pat it is Goddis bodi/  
as pe pope sum tyme seide; ¶ 3if it is not  
ynow pat freris erron in colour ¶ figoure of

her abitis/ to proue pat it is sacrid oost in colour & figoure of breed; & yis defamyng shuld pe pope seke out wiþ greet trauel/ for yis sectis han slaundrid hym/ as he & hise hadde errid in billeue; & it is not ynow to seie pat yere is Goddis body/ for betere ying pan Cristis body is euery wher/ for pe Godhed; & men axen not what is yer/ but what is pat pat men worshipen. So & zif freris seien/ pat pei trowen here as hooli chirche doip in yis mater/ so seien Iewes & Saracenes. But frere telle me hou y shuulde trowe; & zif pei seien yis mater is sutil/ & men may not vnderstonde it/ wel we witen pat God byndly not men to billeue ony ying whiche pei may not vnderstonde/ as we seien of pe Trinite; &

zif ye seien pat yis sacrament is Goddis  
body as it is in heeuene/ yes freris speken  
as ydiotics/ for we axen of yis sacra  
pat men seen bodily broken/ ¶ eten com  
unely/ ¶ is mound as oper oostis; ¶ yus  
what euere a frere seip/ trewe men shulden  
leue hym here as suspect of eresie/ before  
he haue wel put yis of. Aftir yis myzte  
a man axe/ sype God tolde of newe sectis  
pat shulden come in to ye chirche/ to charg  
¶ harm of ye chirche/ hou groundip yis  
frere his ordre/ ¶ in what tyme it bigan;  
¶ syp oo frere contrariep an oper in yis  
mater/ ¶ nouzt is prouyd/ men shulden  
auoyde yis frere/ til pat he hadde here tauzt  
ye treupe; yis stryf is mater of gabbyng  
¶ of synnyng among many/ ¶ yus for

profit of ye chirche shulden freris worche  
to quenche pis strif. Carmes seien pat  
pei weren bisore pe tyme pat Crist was  
born. Austyns seien pat pei weren many  
hundred wynter bisore opere freris. Pre-  
chours & menours seien pe reuerss. But  
noon groundip here his word/ as noon of  
pes newe ordris groundip pat he cam inne  
bi Crist/ & but zif pis groundyng be in  
dede/ dremes & consermyngis ben nouzt.  
On pis maner shulden trewe men seke  
wisely pe sope/ & purge our moder of  
apostemes/ pat ben harmful in pe chirche;  
to pis shulde pe pope helpe/ for to pis dette  
weren apostolis boundun/ & not to lordshipis  
of money but in as myche as it helpide her-  
to; & sipe it lettip comunely popis shulden

fe yis as diden apostlis/ for ellis pei seiden  
wip oper foolis pat help were harm & good  
were yuell.

Cap. 7<sup>m</sup>.

**A**ftir yis shulden men wite of ye  
popis powre in assoslyng/ in  
graunting of indulgencis/ & oper priuilegies/  
wip cursyng for ryt; as ye popis clerkis  
seynen pat pei don myraclis whanne euer  
pei syngen moo & more wonderful han  
euer dide Crist or his apostlis/ so in as-  
soslyng & cursing pei seynen hem bn-  
knoboun powre/ & in fablis of yis powre  
pei blasfemen/ & harmen ye chirche; & yus  
comay in errour in to ye chirche/ as it  
doip of ye sacrid oost; for noon may com-  
prehende yis powre/ sype it is wipout  
noumbre; & yus zaf Crist to Petre &

opere popis pat camen inne astir. Here  
cristen men biseuen pat Peter & Poul &  
oper apostolis tooken power of Crist/ but  
not but [to] edifie pe chirche; & yus alle  
prestis/ pat ben Cristis knyts/ han  
power of him to yis ende/ & whiche of  
hem hap moost power is ful beyn vs to  
trete/ but we supposen of prestis dedis pat  
he pat profitip more to pe chirche hap more  
power of Crist; & ellis sei ben ydel wip  
her power; & yus bi power pat Crist zaf  
Peter may no man proue pat yis prest/  
pe whiche is bishopp of Rome/ hap more  
power yan oper prestis; for sive oure  
biseue seip pat yer is no power but of Rom. xiiij.  
God/ chesyng of yes cardinalis ȝuep not  
siche power to pe pope; & it suep not pat

God mut ȝyue whanne yes cardynalis han  
yus chosun/ but aposilis dedis pat popis  
don shulden ber witnesse of her power ;  
sype fleyng to heuene of assoilid spiritis  
¶ compyng azen berip no witnesse ; ¶ wordis  
pat Crist seip in ye gospel ben to lizly  
Matt. xxvij. understandun. Crist seip to hise apos-  
ilis/ y am wiþ you alle dayes un to ye  
ende of ye world/ but what maken yes  
words for yis pope ? yes wordis techen ge-  
neraly pat Crist schal be wiþ hise lemes  
pat he hap ordenyd to bliss riȝt to ye day  
of doom ; but hou shulden men wite pat  
yis pope is ony of hem pat Crist spekis  
to ? certis yis pope wot not him self/ ¶ hap  
litel mater to hope it ; for in goode werkis  
¶ supyng of Crist shulde yis pope grounde

his hope. But zit groundip pe pope his power pat it is so myche ouer oyer ; Crist bishizte to Petre pat what euer he byndip in erpe it shal be boundun in heuene/ & so of his assoilyng/ but pis resoun is ful of foly/ for many causis. Who so takip hede soveli Criste sede yus to Petre & so he sede to oyer aposilis ; whi shulde Petre haue power bi pis more yan oyer apostilis of Crist? Also men shulden wite here pat yis wordis pat Crist sede to Petre ben no ying for pis pope but zif he sue Crist & Petre in liff ; & suppose pat al pis be zoop/ zit eche prest of ony apostle shulde haue power to do good to pe chirche/ but not so myche as here is dremyd ; for ellis Petre synnede many weies/ for Petre

vsidre not yis power. Who shulde excuse  
him of yis synne? Also men shulden  
vnderstonde what it is to bynde man aboue  
eerpe/ ¶ men moten nedis seie here pat  
yanne a prest byndip man aboue eerpe  
whanne he byndip man astir God/ ¶ not  
for flesh ne couetise; ¶ so yis pope shulde  
teche men pat he byndip yus aboue eerpe/  
¶ neper in pe erpe/ ne vnder pe erpe/ but  
euene astir pe keies aboue; but yis wole  
he never teche bisfore pat Gabriel blowe  
his horn; ¶ zif he teche pat pe chirche  
aboue byndip yus or assolip at pe in-  
staunce of hym/ zit he prouey not his  
greet power/ ¶ yus groundyng of Goddis  
lawe failip shamefuly here/ pat zif Crist  
seide to Petre what euere he boonde aboue

pe erpe it is boundun in heuene/ yane it  
suer of yis pope/ what ying pat he seynep  
him for to bynde/ it is so boundun of  
God; but certis pe leudeſt man in pe world  
myȝte shame of siche a resoun. Forver-  
more ȝif we ȝyuen yis pope siche power as  
he seynep/ ȝif men taken hede to his dedis  
he shulde shame of siche power/ for lathe  
of charite wolde cacche pat ȝif he hadde  
siche power he shulde assoile alle hise  
sugetis fro peyne & fro trespass; for panne  
he brouzte alle men to heuene/ & sufferide  
no man to go to helle; & sipe charite  
stondip in ȝistis of God to yis ende/ he  
were to slow in Goddis seruys & disuside  
pe ȝistis of God but ȝif he myȝt & were  
mercysful to men; & ȝif you seist pat neper

Crist ne Petre dide yus to alle men/ certis  
yei hadden not siche power as pis pope  
seyney in hym/ ¶ yus Crist myzte not as-  
sotle men but astir pat he sawz his fader  
bouche saf. Lord sige Crist assolide not  
yus/ ne Petre ne ony oper apostle/ ¶ pis  
pope seet not in God pat he wole pat it be  
so/ what spirit shulde moue pis pope to  
seyne siche assolynge boye fro peyne ¶ fro  
synne/ ¶ astir chaffere yus per wip; sige  
he took frely pis power Crist biddip pat  
he shulde frely ȝyne it/ but nowe he as-  
solilp neuere yus but for frenship of wyn-  
nyng/ ¶ he takip noon heide to God whe-  
per God wole pat it be so/ ¶ wheper pis  
man lyue an yuel lyp ¶ be ordeyned to be  
dampnyd/ ¶ certis no pope oper yan Crist

kan telle hou nedesul is an oper/ hou shulde he vanne assoile yus? for he may not assoile here of a litil bodili pepne/ as myzien Petre & oper seynnis/ hou shulde he assoile soulis of ye pepne of purgatorie? Proue he his power bi yis lesse/ & sus-pende assoilyng of moneyp; & sype yis popis ben not assolid yus of pepne & trespass/ for vanne ye popis weren alle seynnis & consermyd bi her staat/ it were to seke oper signes bi wiche yis popis shulden be blisid/ for hem failip in charite bi prin-ciplis pat hem silk seien.

**T**here for to wite ouer yis hou popis Ca. 3<sup>rd</sup>.  
gyuen yis beneficis & confermen & acursen men whanne hem liskip & myslskip men/ & no drede sype yei knowen not whanne

Godhed doþ yus pei shulden not diffyne  
here/ but zif God shewode hem pis; for it is  
perel to gabbe on God/ ¶ in mater of mannes  
helpe/ ¶ so it is a greet perel to feyn  
siche power but zif it be groundid; ¶ sype  
yes popis ben so hardy as blynd bapard/  
pei moten seie pat pei speken ofte wiþ  
God/ pat techis hem pat it mut be yus/ ¶ so  
yes popis may not erre; but who herde  
euer more blasphempe sype pei kunnen not  
telle yngis to come touchyng her staat ¶  
her desir/ for oo pope azens an oper tellis  
opynly her errorre here; but forzyng of  
beneficis makis hem boye greete ¶ stronge/  
it were to wite of pis power/ ¶ of ye lawes  
pat pei bsen; ¶ sype Crist bside not pis  
power but forsook iugement/ lesse yuel/

as yis power were in weyn/ zif ye chirche  
were bndowid/ it is knowoun to trewe men  
pat yis is not groundid of Crist; but ye  
pope as he blasphemep & seley yis doowyng  
is ye patrimonie of Crist/ so he seynep  
newe lawes to teche to parte ye benefices;  
& yis lawe hap he maad/ pat zif two men  
ben of oo date/ who enuer presentiȝ firste  
shal be awaunsid before/ & so he hap or-  
deyned mang lawes hou pat men shulen  
onys be shryuen/ & onys in pe zeer be  
comunydg of her propre prest/ whom euere  
he wole ordeyne. Bi yez two bnsamous  
lawes may men wite whiche ben oper/ for  
yer is no lawe but Goddis or lawe groundid  
in Goddis lawe; first it semey pat yis part-  
yng of beneficis is oppn fooly/ for whanne

ye pope auaunsip a shrewe he autorisip  
his shrewdnesse/ ¶ specialy whanne per  
ben betere pat wolde take siche an offiss/  
¶ pe pope hat no witt ne biddyng of God  
to take hym pis; ¶ yus ofte for preipyng ¶  
money he auaunsip lemes of pe fend; for  
all yes ben his children/ ¶ he shal an-  
swere for yes soulis pat hisse children leesen  
to helle/ ¶ for oper shrewdnesses pat yei  
don. Lord wher ye popis synne were not  
ynowre to hym/ al zif he gete noon on oper  
side/ as zif he bouzite not for pe first frupts  
¶ oper frenship of pe world synnes of oper  
truaunts pat he auaunsip ¶ enuenemep  
myche folk; oper wordis pat here ben spokun  
excusen him not bifore God/ pat ye pope  
may do no symonye/ for all beneficis ben

hisis ; for ȝif he were clene for a tyme &  
alle weren hise bi title of grace/ ȝit for  
pis auerous pride shulde he lese alle pes  
pingis/ & no dredre pis lawe of ye pope is  
oppynly azens treupe/ & so azens Hu Crist/  
pat is hope God & man. It fallip ofte bi  
pis lawe pat a truaunt & a fendis leme is  
put bisfore a leme of Crist/ for ofte pes  
coueitous truaunts gon bisfore goode symple  
men ; yus bi uertu of siche lawes ben ofte  
ye fendis lemes maad mynystris for to lede  
symple men/ but whiderward but to helle ; &  
yus bi uertu of mannes lawe man shal go to  
be consermyd of a fend pat techip men hou  
yei shulen worche azens Crist ; for many  
prelats bi coueitise & symonye ben ofte  
fendis/ & yei seruen her maister to wip-

drawe men fro Cristis lawe / ¶ no wonder  
zif men gon · picke to helle bi ye ledyng of  
siche prelats ; ¶ as anentis ye secound lawe  
of shrist pat ye pope hap maad / no drede  
it doip myche harm / al zif it do sum pro-  
fit / ¶ it fordoip Cristis priuslegie pat  
where cristen men shulden be fre / now pei  
ben nedid to hire a prest / ¶ yus be suget  
to ye fend ; for astir pat pis prelat ordeyn-  
nay ben sugets nedid for to do / ¶ yus freris  
¶ religious wymmen may soone assente to  
lecherie. Lord in tyme of Hu Crist/  
whanne ye chirche florishde myche / weren  
men not boundun to shryue hem yus / as  
Crist Baptyst ¶ oper apostlis. Lord wher  
ye pope hap ordeyned pat Cristis weye  
sufficit not now / so pat mennes doyng bi

scole of Crist be dampnyd wipouten oper  
synne/ for pat pat ye pope hap ordeyned  
him partener to forȝue synnes wip Crist;  
¶ in caas men pat ben martris in Cristis  
cause shulden be dampnyd for pei shulden  
ronne wip a prest/ ¶ for worss leeue beter;  
shrift to God is put bshynde ¶ shrift more  
shameful also/ but priuey shrift newe  
foundun is autorisid as nedeful to soulis  
heele.

**I** T myzte seme to many men pat Ca. 9m.  
myche of pis is hdy speche/ ¶ men  
shulden speke openly to ye world as Crist  
dide/ for to tell more clerely what is our  
last entent; for zif it were a trewe sentence  
God myzte moue men herastir/ bope lordis  
¶ clerkis/ to draboe to pis sentence/ ther-

fore we wolen seie openly pe sentence pat  
we conceyuen ; ¶ zif God wole bouchesaf  
it may aftir be declarid more ; our ground  
is comune bileue pat Crist is bope God ¶  
man / ¶ so he is pe best man pe wisest  
man ¶ moost vertuous pat euer was or euer  
shal be / ¶ he is hed of pe chirche / ¶ he  
ordeyned a lawe to men to conferme it wip  
his liff / for to reule hooly chirche / ¶ teche  
hou pat men shulden lyue / ¶ al pis mut  
passe alle opere / syp pe autor is pe best ; ¶  
grucche we not pat many men penken ful  
heuy wip pis sentence / for so pei diden in  
Cristis tyme bope wip his liff ¶ wip his  
lawe ; of pis grounde we gessen ferper hou  
bs penkip pat men shulden do / but we  
graunten at pe first pat zif ony man wole

shewe vs pat we speken azens Goddis  
lawe/ or azen good resoun/ we wolen  
mekely leeue of t̄ holde Goddis part bi oure  
myzt/ for we ben wipholdun wip treupe/ t̄  
wip Goddis grace shulen euer last per inne;  
vs penkip pe churche shulde here holde pe  
ordenaunce of Crist/ t̄ euere pe streiter pat  
it helde pat euere pe betere it wer to it/ t̄  
pus bastard braunchis shulden be kitt fro  
pis tre/ t̄ pus pe pope wip his cardynalis  
t̄ alle prestis pat ben downd shulden leeue  
pis doowyng t̄ worldli glorie pat pei han/  
t̄ never lyue ne do ouzt but zif it wer  
groundid in Cristis lawe/ for pat lawe is  
charite/ t̄ groundip al pīng pat is medeful.  
Zif pat God wolde uouchsaf to zpue pes  
prestis of grace pat pei wolden mekeli leeue

yis / ¶ lyue in Cristis pouert / ye myracle  
wer ye more ¶ more wolde profite to ye  
chirche. Afterward men yenken pat alle  
yes newe sects or ordris / boye posses-  
sioneris ¶ beggeres / shulden cesse b̄i  
Cristis lawe / ¶ zif pei wolden leeue yes  
for charite ¶ lyue purely astir Crist her  
merit wer ye mor / ¶ pei myȝten encresse  
ye chirche ; ¶ zif pei wolden not do pus pei  
shulden be honestly constreyned / boye  
worldis goodis ¶ comunyng shulde be wisely  
drawun fro hem / ¶ knyȝtis wip lordis of ye  
world shulden be comfortid b̄i Cristis lawe /  
¶ stonde ¶ defende yis sentence as pei diden  
in Cristis deep ; ¶ trewe prestis shulden  
telle ye comunes hou pei shulden kepe cha-  
rite ¶ obeshe vpon resoun / as Poul techey

lawe/ for yei hidren now yppocrisie & ben  
ydel fro many goode dedis. Lord what  
steward wer he pat woldre ordeyne newe re-  
hetours to ete mennes mete/ & do hem harm  
azens Crists ordenaunce. Ye yridde poynt  
of curats; b̄s. penkip it shulde stonde pus/  
yei shulden lyue on ye puple in good me-  
sure/ as Poul baddip/ but ye puple shulde <sup>1 Cor. ix°.</sup>  
not be artid to ȝyue hem dymes ne oper  
almes/ but her goode werkis shulden mone  
to ȝyue hem frely pat wer nedē; for pus  
lyuyde Criste wiþ hise apostlis. What  
presi shulde not be payed her of? & pus  
shulde ye chyrche drawe to acorde bi Crist  
pat ledip ye dauns of loue. ȝis oper men  
wolden be prestis lyue yei per astir/ &  
shewe bi dede pat Crist hap maad hem

prestis/ for pis passip lettis of bishopis;  
¶ yus ye puple myzt wiydraboe her almes  
fro wickid prestis/ ¶ ye pride of prests  
shulde be stoppid bi whiche yei enuenemyn  
ye puple. ¶ If pis be not doon anoon zit it  
myzt draboe to ye good/ for prestis liff was  
ye best pat shulde ensaumple alle oper.  
Here men arguen many weies azens pis  
sentence pat here is seid; ¶ specialy for ye  
pope/ pat yanne wer hooli chirche fordoun  
sype Petre was pope ¶ many oper seynis/  
¶ who shulde contrarie pis? but here han  
men seid ofte pat it wer good to obeshe  
to Petre/ ¶ pat sich a capteyn wer in ye  
chirche/ but name of ye pope hdyng benyn.  
Men seien it cam firste inne by foolg of ye  
emperour pat reiside hym an enempe bope

to God & to ye world ; & if you allegist  
seyntis lyues/ noon of hem is to preise  
but in as myche as it accordyng to Crists  
lif & his lawe/ & syp Crists lawe is mor  
opyn slepe fablis & regne his lawe. It is  
no nede her to dreme hou hooli ende yis  
men maden/ for men may trove it who  
so wole/ & many ben seyntis wispouite yis  
troupe. Al oper offiss of ye pope myȝt be  
don mekely/ as myche as it wolde turne  
to worship of Crist & profit of his chirche/  
bi a trewe prest/ as was bi apostlis/ al ȝif  
yes bull of leed slepten ; it is lichly pat  
Petre sued mor Crist in brennyng loue  
panne diden oper apostlis pat weren wip  
Crist in Petris tyme/ & so Petre was mor  
scrupsable mor meke & mor por/ for ser-

uour of loue of Petre made him in pis more  
loue Crist; but astir pat pe chirche was  
dowid no man hatip pis mor yanne pe pope/  
¶ yus he [is] not Cristis bisker but raper  
antecrist him silf. Zif he wolde be meke  
¶ pore ¶ serupsable as Petre was/ ¶ take  
no mor werk vpon him pan pat he myte  
wel do in dede/ yanne he myzte be Petris  
bisker bi grace of Crist hed of Petre. As  
anents yes newe ordris pei semen alle ante-  
cristis prouctors to putte awen Cristis or-  
denaunce ¶ magnifie her newe sects/ ¶ yus  
hem nedip to haue an hed oper pan Crist  
to susteyne hem; for Crist ielde not bi  
siche abite/ ne siche ritis of pharisees/ but  
bi workis of charitee/ bi prechynge among  
pe puple.

**D**OVA wer it for to speke laste of Ca. 10<sup>o</sup>.  
censuris pat pe fend blowey/ as  
ben suspendis & interdiccyngis/ cursyngis  
& reispyngis of croserie; but firste cristen  
men shulden bileue pat alle siche seyned  
censurs don no harm to a cristen man/ but  
zif yei do harm firste to him self; by hem  
may his body be slayn/ & he be persued  
many weies/ but Crist seip/ pat may not  
lye/ blessed be zee whanne men cursen you Matt. ii<sup>o</sup>.  
& whanne men persuen you & seye al maner  
of yuel azens you for me & my lawe/ as  
Cristis apostolis weren coumfortid; holde  
you pe in Cristis lawe/ & sue you him in  
maner of lyf/ & drede you not alle pe  
maner of censuris pat antecrist kan blowe  
azens pee/ but as he denyey to harme pee

he doip yee good magrep his/ & as ye as-  
solyng serbey of nouȝt but as it accordip  
wip Cristis keies/ so ye cursyng noyey not  
but as Crist aboue cursip; & herfor Crist  
tellip but litil bi cursyngs of ye hize bi-  
shopis/ but comfortid hise disciplis of yes  
cursyngs & yes persuyngis/ for yet put-  
tiden men out of chirche & persuden in  
Cristis tyme; but apostlis wolden not leue  
to preche for al yis persuyng; & oo com-  
fort is her/ pat a man may serue his God  
in clene wille pat he hap as longe as he  
hap lyf/ & zit his wille lastip aftir whanne  
antecrist hap slayn his body in mor bliss  
pan bifor/ as our beleue techip us; & yus  
drede we hem not for censurs pat yei feynen/  
but drede we euer our God leste we synnen

azens him ; & so double dredre fallip in siche  
cursyngis of antecrist / oon lest we ben not  
worpi to haue grace to cleue to God & stonde  
stiff in hise maundementis / & panne God  
cursip hs / & yus cursyng is to dredre for  
cursyng of God for our synnes. Also men  
shulden ben in charite & loue yis men pat  
cursen yus / & so men shulden dredre her  
cursis lest it harme hemself & ye puple ; for  
yis yei cursen bndiscretly / as yei don euer  
whanne yei cursen not for loue to ye chirche  
or for loue of oper men to whom yei leien  
yis medycyn / panne yei cursen hem self  
firste / al zif yei knowen not yis fooly ; & bi  
siche blyndnesse in cursyng many cursers  
enblemeshen hem self & perwip ye comune  
puple / & siche cursyng is to dredre ; siche

diede passip mannes lawe & comey to lawe  
of charite/ & axep cursers assoilyng but  
Goddis purgyn/ zif it wole be as anents  
suspendyng & enterdityng pat ben feyned/  
we trowen pat yei don myche good/ & noon  
harm but to foolis; for zif yei wolden sus-  
pende hem silk fro alle yings but Goddis  
lawe it wer a gracious suspending for hem  
& for oper men/ for panne Goddis lawe  
myzte freely renne bi ye lympis pat Crist  
had ordeyned; & he is a cursid man pat  
leuey to do pat God biddip for siche feyn-  
yng of censuris/ zhe zif deep sue astir. As  
anents croseri/ summe of Cristis chirche  
ben enformed hou yei shulden not trow to  
ye pope for ony bull pat he sendip/ but zif  
yei ben groundid in Goddis lawe/ & yis

groundyng shulden men take wip reverence  
& leue pis leed ; for men shulden take as  
bileue pat pei shulden never trowe to Crist  
ne to Petre / but in as myche as pei grounden  
bi Goddis lawe pat men shulden trowe pus ;  
for Crist tellyng fully in his lawe hou men  
schulden trowe to him & hise / & pus no yng  
bntouchyd in his lawe shulde be bedun or axid  
to do ; but who shulde axe mor pan Crist ?  
or mor obeshe to the pope pan to Crist ? &  
we ben certeyn pat Crist may not axe oper  
obedience whi shulde ye pope ? men shulden  
bi hooli lyf of Crist trowe pat his lawe is  
complete / & axe noon oper ground of pis  
lawe ; for Crist is pe first & pe last / & so  
zif ye pope assoile men a pena & a culpa /  
or what euer pardoun he grauntyn for yng

pat is not charite/ forsake it as ye sendis  
biddynge pat is contrarie to loue of Crist.  
Wel y wot ye send may feyne mor pardoun  
yan God wole graunte to ech man pat wole  
sle his broper/ but Goddis forbede pat we  
trowen pis/ as ye pope may graunte to day/  
I to morowz perseyue his fooly & reuoke ye  
former errour; but who shulde bileue sicke  
bull/ for wel we wisten bi Goddis lawe pat  
God zpuep ye pope no power but for to edifie  
his chirche bi charite/ pat God hap teld.  
Crist was ye best herd/ & so putte his  
liff for his sheep/ & ye pope may not oppyn-  
lier tell pat he is antecrist or a fend/ panne  
to putte many mennes lyues for pis offiss  
pat he presumep; for Cristis liff was  
myche bettere yan al pis offiss or yes popis.

You shulden men sitte for a persone pat  
pei witen not wher he be a fend or tauzt of  
God to do yus/ sype pei ben certen of medesful  
dedis; certis pat man wer a fool pat wolde  
take pis bncerteyn weie & leeue pis cer-  
teyn witt & feip/ for wordis bngroundid in  
Goddis lawe; & many penken pat pes pre-  
latis pat ben bpon Cristsis side shulden haue  
iome of pis sentence/ for it is for al goode  
men/ & zif ony kan disproue it men wolen  
revoke it/ & treupe shal shyne/ & it shal  
haue no witnessis/ & pis is mor to Goddis  
worship. But her men dreden blasphempe  
& oyer cautelis of ye fend/ pat men gon not  
bi resoun ne bi Goddis lawe in pis mater/  
but putte ye pope her hizest iuge/ as zif he  
wer God in erpe; & he wip his part pat

louenp ye world quenchen men pat speken  
pis & axe noon oper proff herof/ & sipe pe  
fend hap pe strenger part her pan pe part of  
trewope pat is wiþ Crist/ Crist wolde suffer  
for former synne pe sendis side haue malis-  
trie zit; but in oo bileue men resten/ pat  
day shal come of pe last iugement/ whanne  
pe sendis side shal lurke & treupe shal shyne  
wiþoute lettyng/ & pat day abiden men bi-  
reule of lawe pat Crist hap zoun. Wel  
we witen pat pe synne & distrobyng of pe  
chirche stondip myche in defaut of loue of  
Crist & his lawe/ & pus bryngyng inne  
of sectis & of lawes pat Crist made not/  
quenchip pe loue of Crist & of his religioun  
her/ & pus men shulden stonde in pe mesur  
pat Crist hap zuen of yes two/ boye of

sectis & of labves ; for bryngyng inne of pes  
dolp harm ; & so marke pis as greet synne  
whanne men passe in oper of pes / al ȝif ye  
send colour it & medele good wiþ ye yuel ;  
for yus dide Machamet in his labve / & ye  
send doip yus communly / & consermyng of  
men is nouȝt but ȝif God conferme bisor ;  
& sipe pis poynþ is perelous men shulden  
beȝskir pat God confermey / & yus pis reule  
faſſilȝ now to weye loue aftir pat it shulde  
be so pat loue pat shulde be mor wer mor  
charged in mainnes soule ; & yus sij men  
shulden loue mor Cristis ordenaunce & his  
bounds pan ony pat comey aftir / & Crist  
hay ordeyned at ye fulle men shulden leeue  
pes neueleries as contrarie to Cristis orde-  
naunce / & loue ye mesur pat Crist hay

zouen / for so diden Cristis apostlis ; & wite  
we wel pat alle pes autours of pes nouelties  
don harm to hemself & to ye chirche & to  
her neizboris also / whi shulde not loue of  
Crist moue men to holde his boundis ? & yus  
it semey to many men pat pes newe ordris  
& her fautouris faslen ouer myche in cha-  
rite / for in loue of Crist & his chirche / sype  
Cristis religioun wer algatis betere proffter  
sickerer & lizter ; for Crist our autor passip  
in pes ; & we shulden drede Poulis sentence

1 Cor. iiij. pat who pat louey not Ihu Crist is cursid  
of God ; & yis cursing is moost to drede / &  
generaly worst yng is more costly & mor  
heuy / & yus it lettyn feble weie goeris to be  
taried wip siche yng ; & errour in weyng  
of yis loue makyng many false weddyngis /

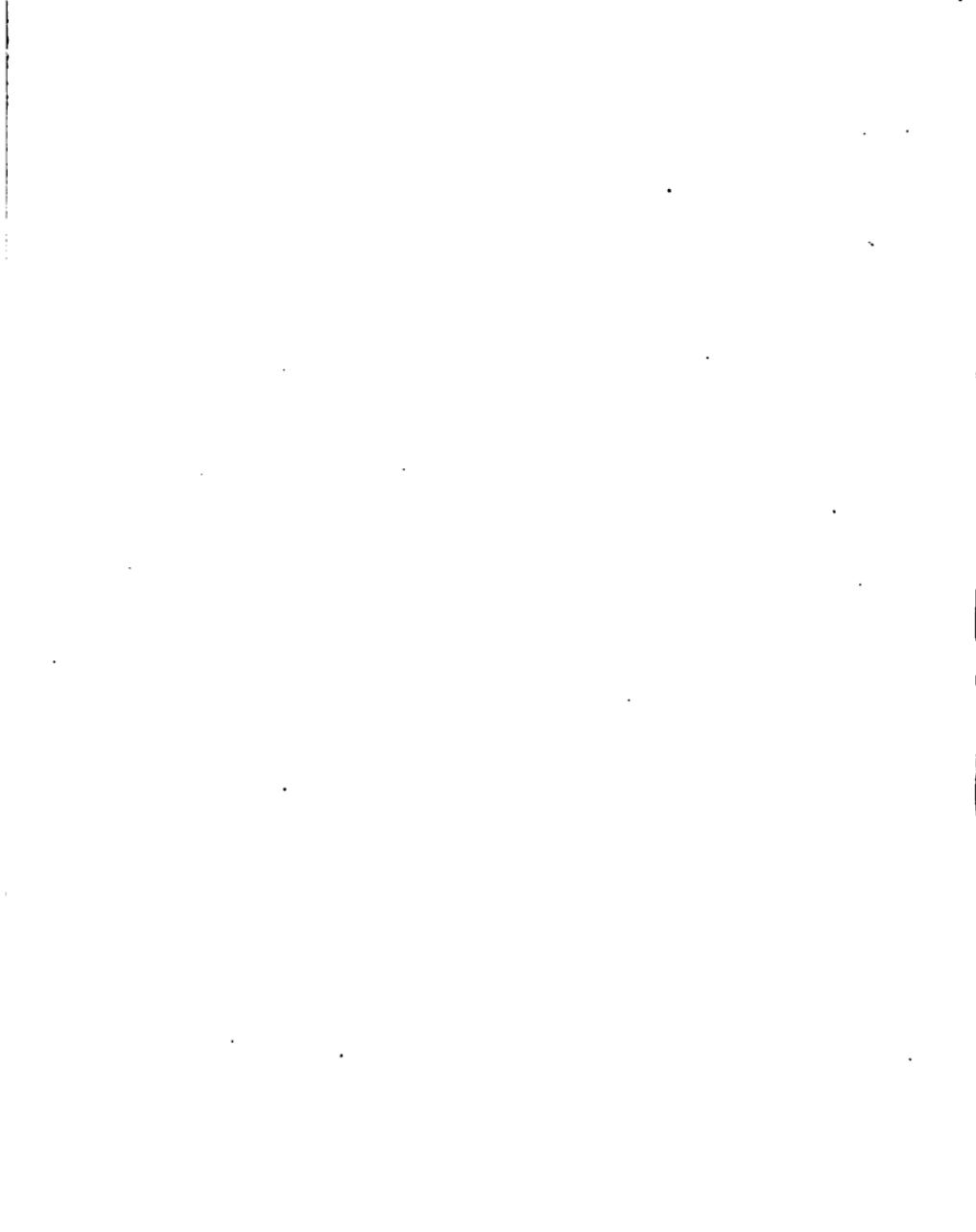
as men ben weddid wþp her abits her cus-  
toms & her synguler maners/ as zif pes  
weren Cristis comaundments/ & zit pei ben  
ful feble in kynde; & men blasfemen in pis  
poynt for pei putten a reule of loue to or-  
dene & yuel ying to be mor louyd azen  
pe ordenaunce of God/ & pis is oppn blas-  
femye/ sype God appropriþ bnto him to  
weie yngis hou pei shulden be louyd/ & to  
make hem oper betere or worse; & yus au-  
tours of accidentis hizzen hem aboue Crist/  
as zif pei wolden make a new world &  
chaunge goodnesse of yngis; but pes goodis  
barien/ as oon louey oo maner & an oper  
louey an oper & hatip pe maner of his bro-  
ther/ & pis techip wel ynowz pat alle pes ben  
false goddis; & yus pe craft of loue of

pingis is moost nedeful of alle oper/ for  
no man may come to bliss but bi vertu of  
pis craft/ ¶ no man may synne but for  
error in pis craft/ as blessed men don  
Goddis ordenaunce/ ¶ dampnyd men louen  
pe contrarie/ ¶ alle pes newe ordris ben  
dyuyd in her loue/ as oon louey oon ¶  
an oper an oper/ ¶ so hatip pis contrarie;  
but Crist whanne he louyde hooliche his  
chirche wolde not make it fair wyl pes  
ordris/ ¶ eche man is holdun to loue liche  
aftir pat Crist louey/ ¶ to hate pat  
he hatip/ ¶ panne is his hizest  
vertu stablu.

Explicit tractatus de ecclesia ¶  
membbris eius.

¶ Tractatus  
De Apostasia  
Cleri.

G





Tractatus  
De Apostasia  
Cleri.



¶ Ilche cristen man is Ca. 1<sup>me</sup>.  
holdon to sewe Crist/ ¶  
who euer faylif in yis is  
apostata/ it is lskliche to  
many men pat ye mor part  
of men bi her biciose liſt ben combred in  
yis heresye. But al zif knypts ¶ alle men  
shulden be religiose/ neuerpelées spek we of

apostasye of prestis; pre maner of prestis fallen in pis synne; pe firste is peple of priuat religioun/ pe secunde is pe multitude of emperours prelatis/ pe yrdde is prestis wipoute yise two firste. We shal suppose of our biseue pat elche man pat is ordeyned of God to be dampned is apostata to iugement of God/ as pe riȝt resoun shewis of pe apostasie. And ȝif apostasie is stondyng bishynde/ hou myche stondis bishynde ilche sich pat shal be dampned/ mor yan Goddis derlyng pat shal afterward be saued wileche/ al ȝif he semer greuousliche bishynde for pe tym. Ferthermor we shal suppose pat bodyliche abyte or wantyng perof makip not men religiose nepper apostataes/ al ȝif pep semen siche bi iugement of men; for

oonliche charite pat setwip it makip men religiose or of Cristis ordre. But it is knowen bi lawe of our God pat alle pes bodisliche signes ben straunge fro charite/ for charite stondip in soule & not in siche signes. But Lord wheyer weddyng wip siche signes helpip to holde religioun of Crist/ & loue hym of hert/ syp it is certeyn pat Cristis religioun stondip in loue of God of al our herte. And it semey pat siche signes drabwen fro loue of Crist yo pat setten so meche trist in hem/ & bynden hem to kepe perpetually; for pep needen a man to take heede to sensible yng/ but heede to sensible yng wipdrawip fro God. Also oblisshyng of men bnsfreep hem to God. But it is greet oblisshyng to be bonde to perpetual

Matt. xij<sup>o</sup>.

kepyng of siche maner signes/ syp it fallip  
 ofte pat Goddis lawe askip to do dedis pat  
 Crist biddip/ ¶ leue siche signes; ¶ so  
 byndyng to siche signes lettip fredom of  
 Crist. Also syp Crist is al wittip/ as  
 our feip techip bs/ ¶ he zaf bs not siche  
 signes but raper reprouep hem/ it semey  
 pat pis ordre askip not siche signes/ ¶ her-  
 for it semey pat Crist seip pat kynrede of  
 hoordom sekip siche signes; ¶ pis is a cause  
 whi signes of pe old lawe shulden cesse bi  
 fredom of pe compyng of Crist. ¶ Of pis it  
 semey pat signes to wiche men ben oblihid  
 ben not groundid in pe lawe of grace/ but  
 raper techen bs to leue signes; ¶ ceremonyes  
 of pe olde lawe betere yan yes ben tauht  
 to be left bi lore of Poule; ¶ herfor it semey

pat priuat religiose ben hyndred bi her or-  
dris to kepe Crists lawe/ alijf it falley pat  
soimme men ben beterid bi hynding to pise  
chargis pat ellis wolden be wylde. But al  
ijf it falley prospte to summe men to be  
bounde to a stake or chargid wip stones/  
neueryelees religion pat wisdom hap ȝyuen  
bȝ hyndip bȝ not to kepe siche rewolis; for as  
to ye mor part it fallip pat resoun of Goddis  
lawe shulde occupie men betere/ & so ijf ob-  
seruaunce in lyues of fadris prosptyede to  
many men pat brouzie hem to heuene/ ne-  
ueryelees it wer a pur open folye to make  
herof a rewle for al & for euer; for God  
hap ordeyned som yng to profyt for oon  
man/ & pat same yng to noye for an oþer;

for a tyme/ ¶ som tyme to hym self wold  
pat yng noye; ¶ perfor he hap zuen witt ¶  
resoun wip his lawe to man to chese what  
wer good for hym. ¶ Ne it may not be pat  
zif man sayle not to God/ pat ye Spirit  
of God sayle hym to shewe hym what he  
shulde do betere yan pis ordris can; ¶ so  
men pat oblisshen hem to kepe siche ordris/  
or ellis to founde hem euere to laste/ semen  
to reuerse God in his ordinaunce ¶ turne  
hysdoun wisdom of kynde; ¶ herby Aris-  
totele soylyp an argument bi whiche it myzte  
seme to folis pat kynde failip to man sif  
it ordeyned armur ¶ defence to bestis/ ¶ to  
man it ordeyned noon siche yng; pis phi-  
losophie assoylyp pis folye bi pis/ pat  
kynde hap ordeyned to man bope wit ¶

hondis / bi ye whiche he may take when he  
wole & leue when he wole armur & oper help  
pat is meche betere. ¶ wheyer Crist knehoe  
not clerliche ye profyt pat comey of priuat  
religions syp he left hem. It semey pat al  
siche religion smacchip blasfeme in shadewe  
of pride / for it reuersip in a maner ye or-  
dynaunce of Crist; & zif yei seyen pat  
many seyns han ben in yis ordre / certis  
many moo han ben in Cristis ordre / &  
it is hyd to vs whiche of hem ben seyns ;  
& syp it is hyd to ye pope & to al his couent /  
confirmacioun of hym makip litel seyy ; but  
it myzte make seyy to hem pat knewen his  
reuelacion / for ye popis autorite makip not  
seyns in heuene / & so martirdom wip hooli  
lyf after Cristis labve makip mor euydence

pat pis is a seynt. But syp we shal suppose pat many holi confessors han ben in pise ordris pat nowe ben in heuene/ two yngis ben to seye of liff of siche men ; ffrst pat pei lyueden diuerseliche fro pise newe sects/ & loueden God & his lawe/ & lefsten siche signes ; & so pise newe sects shulden kepe mor Cristis religion zif pei lefsten her rydis/ as her sadris diden. But ferpermor we shall suppose of pise hooli confessors pat pei weren contrit & purg'd of her synnes/ & bi pis & not bi rydis pei ben now seynis; as blasphempe of Poul pat he purswede Crist makip hym not seynt/ but good pat he dide after. But to trowe siche canonyzaciouns is lesse yan bleeue.

### De dotacione ecclesie.

**A**z to ye possessions i doowyngs ca. 200  
of clerkes/ bilerue shulde icthe  
us pat it doip hem harm te kepe Cristis  
religioun/ I harm to lewid men; for Crist  
seip pat noo man may be his discipul but  
zif he renunce alle siche pingis; I hou he Lam. ix.  
shulde renunce Cristis liff techip/ I liff of  
hise apostolis pat com in after hym/ I en-  
saumple of siche dedis exponer best Cristis  
lawe; I pus bi process of tyme is pe chirche  
pepred bi turnyng fro Cristis lawe/ I bi  
loue of pe worlde; I herfor seip Poul pat 1 Th. viii.  
couentyse is roote of alle quelis pat comen  
to Goddis chirche I comyng inne of freris  
pat shulden quenche pis synne makip it

mor feruent/ as watir fier of smyppis ; ¶  
sip pei ben apostataes pat gon abac in  
Cristis ordre/ few or none of siche prestis  
ben clene of pis heresye/ for pei forsaken  
Cristi in kepyng of his latwe/ ¶ Crist seip  
pat man mot kepe it zif he loue hym ; but  
sip loue of worldliche yngis drawis fro loue  
of Cristi hou myche is loue of prests drawe  
now fro God/ wantyng of workis of ye  
gospel ; ¶ werkis of ye world dampney our  
prestis in desaute of pis loue/ ¶ zit pei  
pondren blasphemye in a mong pis apos-  
tasye ; for pei seyen pat pei hauen mor  
power of Crist pan euer he wolde zine to  
Petre or Poule/ for in spiritual power pei  
ben euen wiþ him/ ¶ in worldliche power  
pey passen hem ; sip Petre seip he hauede

never siluer ne gold/ ¶ Poule laborede wip  
 hise hondis ; ¶ so her power/ gederid to  
 geder in so myche/ passip power of Petre ;  
 ¶ zif ony man sepp pat our prestis hauen  
 not so myche spiritual power as Petre/  
 pep wolen curse hym ¶ dampne hym/ ¶ bse  
 siche power pat neyver Crist ne Petre  
 semep to hauen had ; siche fals power sey-  
 ney antecrist/ ¶ pat may be clepid Luciferis  
 power ; but syp ilche power is of God/ Ro. xiiij.  
 as Poule sepp/ ¶ pise men reuersen God  
 as her liff shewip/ summe men may trove  
 pat hem failip power/ ¶ pat pei seynen  
 falsliche pat pei ben biskeris of Crist ; for  
 likliche hem wantip to be ye leestie membre  
 pat Crist hap ordeyned to be of his chirche/ ¶  
 not wipstondyng pis Cristis chirche shulde  
 live zif alle siche prelats wanteden per inne ;

Act. iij<sup>o</sup>. &  
xx<sup>o</sup>.

for who euer trowip in Crist & lastip to  
his lyues ende in pis seip/ he shal be saued  
wipouten siche prelatis ; syp in tyme of  
apostlis/ & when pe chirche pruyede/ siche  
prelatis wanteden/ as Goddis lawe, techis;  
for pe apostlis weren felowis/ & ilche oon  
suffisede to conuerte pe peple in pe name of  
Crist/ wipoute autorite borewod of oper;  
but God forbede pat lordship ȝyuen of pe  
emperor shulde chaunge or destrie pis lawe  
of Crist; for Cristis lawe/ al ȝif it be  
contrarie to pis doowyng/ is mor myghty &  
groundid in resoun; & so in pis poynt ben  
heretikis many in pe world/ for Petre was  
cheueteyn of oper apostlis for his mkenesse  
& seruice pat he dide to oper/ & not for his  
lordship ne his sterne power.

**B**AT her gruchip pe world / ¶ Ca. iiij.  
grennep on trewe men / ¶ seip pai  
pei ben heretiskis / ¶ casten destrie al holy  
chirche / ¶ feyp per inne. Also pei seyen  
pat seculer lordshipis asken degrees ; for  
zif alle weren oon per weren noon ordre /  
but ilche man myzte glyche comaunde to  
oper / ¶ so seculer lordship wer fully de-  
stryed. Also pei seyen / zif per wer noon  
ordre of popis / ¶ bishopis per shulde be noon  
ordris of abbots / ¶ priors / ¶ so al religioun-  
shulde be distryed / ¶ so shulde perishe ma-  
kyng of prests / ¶ doyng of sacraments / as  
holy chirche vsip. To assople pise dohotis  
men moten arme hem / ¶ pacientliche dispose  
hem to deye for Crist / ¶ fals not pe gos-  
pel for fauor of men / but seye fulliche pe

sope/ for Crist is euer present ; & so it  
semey to trewe men pat ordrys of religioun  
pat Crist groundid not shulden be fordone ;  
for Crist is al witty & al sufficient in his  
werkis. As to pe first gruchyng shal an-  
techrist grene at pe day of dom / & bete to  
gedre wiþ hise teip for his sharp reproyng  
of sentence of pe gospel ; for penne wo shal  
be to alle siche pat clepen good puel & puel  
good ; & Zebedeus sones traualeden in pis  
soly / as we alle don / & askeden bi her  
modir heyznes of pe world / pat pe oon  
myȝte sitte on pe oon syde of Crist / & pe  
oper on pe oper syde in his kyngdom ; but  
Crist / willyng al good / ordeynede hem to  
suffre anoyes in pis world / & bi pis to come  
to heyznesse in heuene ; & pus pise folis

Matt. xx°.

seyn pat men pat ben aboute to bryngē  
Cristis chirche to ye state pat Crist or-  
deynede / ben aboute to distrye holy chirche ;  
¶ it semey pat zif Crist com in his owne  
personē / ¶ tauzie ¶ comaunderē pīs stat to  
be holden / he shulde be holden a fool / ¶  
fals heretik ; ¶ zif he trauelde herto he  
shulde be persewid / for so dopp antecrist  
azen hise membris / pat ouer softliche seyen  
his sentence ; ¶ sīp al bīleue is in ye gos-  
pel / ¶ we trauelen ¶ worchen pat pīs gospel  
wer knowe ¶ kept / it is openne pat we  
wolden destrie but heresies ; for we wolden  
destrie errours contrarie to ye gospel. As  
to ye secound / we seyn pat seuler lordis  
shulden holde wiþ pīs sentence of ye gos-  
pel / ¶ mayntene it wiþ myȝt ; for in mong

alle pe men pat euere weren her in erpe noon  
hepede mor pen Crist seculer lordis; for he  
chees to be bore when pis lordship florish-  
ede moost in ye emppr of Rome. Crist zaf

Matt. xvij<sup>o</sup>. tribute to ye emperor. Crist wolde not so  
myche lessen seculer lordship pat he wolde

Matt. viij<sup>o</sup>. haue a litel hous to hyde his heued inne.

Luc. ix<sup>o</sup>. Matt. xxii<sup>o</sup>. Crist comoundede to ȝpue ye emperor pat

was hise/ & to destrie lordship of prestis of  
ye temple; for seculer lordship shulde be  
holde bi hym self/ & Crist norishede ye  
tenaunts of seculer lordis; he helede hem/  
& fedde hem/ & piledde hem not; so pat he  
zaf hem mor bi myracle of his godhede pen  
he took of ye world wiþ alle hise apostlis;  
& for pise sixe kyndenessis/ by spde goost-  
liche suffragies/ pise seculer lordis han be

to vnkynde to Crist; and soone in his absence when he was set in heuene/ þe emperor reuerse hym & fordiste his ordynaunce/ & makede hise bishopis haywardis of þe world/ & took fro hem þe kepyng of Cristis sheep/ & so þe last offiss pat Crist zaf to Peter/ & bad hym pries by his loue performe þis offiss/ took þe emperor fro hym pat sepp he is Petris biker/ & makede hym perpetuel hayward of his drit. But for it is to hard to kyke azen þe spore/ wite zee seculer lordis pat þis harmey zou/ for it takip a wey help of soule fro zou & fro your peple/ & to terip your lordship pat zee tellen myche by/ & euere shal mor & more til þise vnkyndenessis ben somdel amended; & wite zee wel pat your folye/ bi whiche zee wenien

to plese God/ shal not excuse you to God  
at ye day of dom/ for Crist & hisse lawe  
shal witnesse azen you; & syp Poul was  
not excusid bi ye olde lawe of persewyng of  
Crist in hise zonge membris/ meche mor  
ye emperor/ pat bi manns lawe persewede  
ye soule of Crist in his tendre membris/  
shal not be excusid/ syp he drawip hem to  
helle. But ferper we shulde knowe pat  
seculer lordship pat clerkis hanne nou  
smacchip imperfeccoun on many maner/ &  
comay not to ye perfectioun of ye ordre of  
Crist/ as seculer lorshiptis asken world-  
liche degrees/ & so heyznesse in worldliche  
goodis; but Crists lordship askip goost-  
liche degrees/ & heyznesse in vertues pat  
God oonliche ziuoy; & herfor when stryf

of pis was in mong ye apostlis/ Crist de-  
termynede ye cause bi word & bi dede. Crist  
puttede a zong man in myddil of hem/ pat  
was meke in many vertues/ & seyde who  
euere mekip hym as pis zong man/ he shal  
be holden mor to ye iugement of God. But  
pis world hat put a wey ye sentence of  
Crist/ for alle prestis & seculers seken her  
owen goods/ & pat is azen ye charite of Cor. xiiij.  
Poul/ & for ye world knowip not heyznesse  
in vertues God hym silf shulde clepe hise  
seruaunts as he wolde/ & leue ye worldis  
maner of sensible pingis; & so ye rewele  
of religioun of Crist biddip pat ilche man  
obeshe to oper/ not for ye world ne for  
worldliche maundements/ but in as myche  
as he biddip Goddis wille; & zif a best

Josue x<sup>o</sup>.

bad a man do siche/ he shulde obeshe to  
beest in pe name of God ; ¶ herfor Goddis  
lawe techip hise men pat God obeshede to  
mannes boyz/ ¶ Crist obeshede ¶ seruede  
to Scarioth ; ¶ herby we may see an on-  
swer to pe pridde resoun. Sequestre we al  
mannes lawe/ supposynge Cristis ordyn-  
naunce al pe drede of florishyng of men of  
pe world/ ¶ yanne it sewip pat we shal  
graunte pat alle degrees of emperor clerkis/  
alle pise religions of monkis/ chanouns/  
¶ freris/ shal slepe as yeididden in ipme of  
pe apostlis ; for alle pise semen to smacche  
worldliche heyznesse/ ¶ men ben clepid to  
degre pat God clepide not/ ¶ pis is error ¶  
synne on ilche syde ; but neueryeles pe  
ordre of Crist shulde be penne mor perfizt

pan it is noon by meddlyng of mannes or-  
dynaunce / & prestis shulden haue betere  
ordre in minstryng of sacraments / for  
Crist wolde leue in goode prestis power pat  
holy chirche needip ; & as ye pope feynay  
he byndip to day & lousip to morewe / & so  
in byndyng & lousyng ben many fals gab-  
byngis ; & penne wyndis of treupis shulden  
blowe awey ye heresyes & cler ye eyr of holi  
chirche pat is now fultroble ; penne shulde  
lyf of grace come doun fro God / & lyzte  
ilche man aftir pat he wer woryi ; & penne  
shulde yis blasphemye be blowen a wey / pat  
grace & power of God mot nede first come  
to ye prelat / & penne be departid of hym /  
how euere he wolde sille it in mong hise  
suggets / pat nouzt may be wipoute hym ;

¶ certis it wer lesse error to seye pat ye  
bemes of ye sonne crooken/ pat shynep  
freliche in bodynes after pat yei ben dispo-  
sid/ pen to putte pis error on ye sonne of  
ryzbownes; for Crist is in ilche mannes  
soule pat louey hym obterliche/ ¶ needip  
not ye help of pis cursid prelat; for Crist  
may not of his ryzbownes yus accepte per-  
sones; ¶ penne shulde grace come to men  
as heuene scaterip reyn/ but now castip  
antecrist to hepe hise discipulis/ so pat ilche  
may strengye oper in her malice; as zif  
heuene of oon cloude sende gushyng of watir  
¶ ouerflowede som erpe ¶ som wer left drye/  
yus Crist sente hise apostolis wher yei weren  
rype to diuerse londis to sowe wateris of  
wisdom/ ¶ closede hem not in cloysteris as

antecrist doip. So zif we taken heede to apostasye pat goip euene azen pe ordre of Crist/ per ben selwe bisshopis possessioners or frers pat pei ne ben apostataes al zif pei holden her sygnes ; for take we heede to pe lyp pat men first ledden & to pe lyp pat men ledien now / & we shal fynde pat alle pise ben gon abac ; & syp pei ben as myche now holdon to serue God/ & somwhat mor for takyng of temporal goodis/ it semey pat pei ben bounde to mor pen pei may ; & siche apostataes marren meche of Cristis ordre ; & pis zif alle bisshopis possessioners & freris weren wiſlyche examyned wheper pep weren heretikis/ zif pep seyden nay wiþoute reuelacion/ fewe men or none weren holde to trowe hem ; for it semey open bi her wiſkis

dedz pat yei ben apostataes fro Cristis religion/ but siche heretikis wolen blypeliche dampne opere men of heresyes for here witt is blyndid.

Ca. 4<sup>m</sup>.

**B**YIS may we see how yikke growyn heretikis in ye rewme of Englond & in oper londis pat men clepen cristen men/ for zif alle symonyents weren markid out of cristendom/ & alle apostataes/ wiþ alle blasphemis/ ye multitude of heretikis wer mor pan yise oper; for per ben sewe prelats now in ye chirche/ ne sewe oper men/ pat yei ne ben heretikis/ zif assent to heresie makip an heretik; & perfor we supposen pat God mouede men to speke now of heretikis to make hem mor knownen/ for noon man doþ mor harm in batel of Crist/ for

yei stonden bifynde & syzten not with ye  
send/ ne wip ye world/ ne wip her flesh/  
as Poul seyy; & pis is cause whi ye world  
peprey & charite of many cooldip; ye ground  
of pis malice stondip in prestis pat ben yus  
cooldid wip temporal goods/ for yey shulden  
be capteynes in batele of Crist/ but now  
yei ben cheueteyns on antecrisis syde/ &  
letten bi yppocrisye oper to syzte; & zif lewe  
trewe men wolden werche or speke azen  
pis traterie pat is in goddis enmyes yey  
quenchhen hem as heretikis bi cautel of ye  
send/ as bishopis diden wip Crist in tyme  
of his passiou; & in mong alle ye malices  
of ye sendis werkis per semey noon mor to  
harme Cristis peple; as zif a greet lord  
shulde be susteyned wip herbis pat grow-

eden in a orchard & weren nyȝ ryȝe/ pat  
man pat come in to ȝis orchard & kytteþe  
yȝe herbis & destriede þe rotis dide to myche  
harm to peþryng of ȝis lord/ & specialliche ȝis  
þer hele sustynaunce stooðe in yȝe herbes.  
Goode cristen men pat holden Cristis lawe  
ben siche herbis to folc pat ȝei dwellen wiþ/  
herfor antecrist lettis siche seed be sownen or  
groeþe in mong cristen men/ & to performe  
yȝis malice antecrist hap cast to be knyttid  
wiþ kyngis & bse her power/ & þus bene-  
mey hym silf pe lordis & pe peple but he  
groundis not in Cristis lawe pe deds pat  
he doþ/ but oper in mennes lawe or glosyng  
of freris; & ȝit blyndnesse of pe peple no-  
rishiþ her enmyes/ for loue of God is  
quenched bi blyndyng of pe world; & yȝe

fewe cristen men pat haueden som lyȝt of  
God ben dralwen a bac bi pise apostataes/  
ꝑ certen pei ben cowards ꝑ of to lyȝtel fey়;  
for zif pei loueden Crist mor pen her obwen  
lyȝf/ as ye gospel techeþ hem/ pei shulden  
putte her lyȝf for ye lawe of Crist/ ꝑ panne  
wolde Crist helpe his chirche ꝑ putte siche  
knypȝts to worship in heuene ꝑ glorifie her  
body deed for Cristis loue. But desaute  
of bileue lettin pis profyt/ ꝑ specialliche of  
freris/ for pei procuren bisiliche part for  
antecrist/ ꝑ solwen pikke lesyngs wiþ her  
ypocrisie/ ꝑ maken Cristis lawe fad bi  
her fals signes. On pis wþse pe fend hap  
ben many day abowte to bencushe cristen  
men bi antecristis clerkis/ ꝑ yus he hap  
drawe many to his lordship/ ꝑ specialliche

bi heretiskis pat parten men fro Crist; ¶ yis shal never ceess bifor Cristis lawe be worshipid ¶ antecristis lawe despisid as heresie. Lord sij Cristis lawe suffici of itself hou lytil shulden men recche of antecristis lawe/ but despise persones ¶ brollis pat holden per wip. Zif yow wolt wite which is antecristis lawe loke you what lettyn Cristis lawe to be holde in worship ¶ to be performed bisiliche in dede; ¶ so alle ye lawis of yis newe religiose pat ben not wel groundid in ye lawe of Crist semen antecristis lawis ¶ lettyng of Cristis lawe; ¶ yis newe ordynauncis bngroundid in ye gospel helpen ye send/ ¶ letten ye lawe of Crist/ ¶ so siche prelats shulden be Cristis houndis/ ¶ berke bi hise lawe ¶ not bi lawe

of wolues. Lord what lettyn pise houndis  
to berke & lede Cristis sheep astir his lawe?  
Cristis it semper pat dowyng of ye chirche/  
& too myche worshypynge of antecristis lawe  
for a lumpe of talowe/ stranglyp pe houndis  
& lettyn hem boye to berke & to byte; & oc-  
cupyng of men in antecristis lawes/ pat  
speken oonliche of worldliche goods/ drawyn  
fro Goddis lawe/ & makyn to loue pe world.  
But syp bileeue techyn vs pat at pe day of  
dom pe book shal be opened/ & ilche of vs  
shal wite wherer we han loued Crist mor  
yen ony. oyer ying/ & perfore be iugd to  
heuene or to helle/ hou shal we penne on-  
swer to askynge of our iuge? Wel y woot  
pat Crist haf ordeynyd men to liue in his  
lawe/ & yen be knowen bisor many iuges

Wheper pei hauen sauerede mor Cristis lawe  
or ye worldis. Worldliche excusacioun  
shal not penne assayne ne onswere by pro-  
curatorye ne suttile of werkis; but zif we  
ben coupable we shal penne be domb/ ne  
alle yes newe habitis shal not penne pro-  
fite; but zif we haue penne bryde clopis/  
we shal for euere be dampned. Vise  
clopis ben of charite pat euere  
more shal last; ¶ her  
is an ende.

Explicit tractatus de Apostasia  
¶ dotacione ecclesie.

**THE OF Antecrist**

**and**

**His Meynee.**





# ¶f Antecrist

and

## His Meynee.

---



Aud seip/ Lord sett you a [Psalm 9<sup>o</sup>.] lawe maker bpon hem. Hit semyp to me seip Austyn Austyn.  
pat pis signifey antecrist/  
of whom ye apostle seip/  
whenne ye man of synne shal be shewid.  
While folkes for yei ben men. Pat yei pat wolun not be zones of men/ pat is newe

men/ serue pei to man/ pat is oolde man/  
synner; for pei ben men. ¶ He sitteyn  
spies wiþ riche men/ pat he slege an inno-  
cent man in pribee/ it is to make noyseful  
or gylte of pe innocent. ¶ Wher it is not  
rulyly understanden what is to be cobeited  
or desired/ or what is to be fled. ¶ Wise  
yzen shule loke in to pore men. Antecrist  
shal pursue moost iust men; of whiche  
Crist seyl/ blessed be pe pore in spirit.  
¶ The first persecution of pe chirche was vio-  
lent/ whenne cristen men weren compellid  
bi exlyngis/ betyngis/ & depis/ to make  
sacrifice to ydols. A noper gyelful persecu-  
cioun is don bi eritykis and false breperen.  
¶ The yride shal come by antecrist/ & no yinge  
is more perilouse yan it; for it shal be vio-

lent & gyelful. Anterist shal haue violence  
in lordship/ trechorie in myracles; he shal  
be lyoun/ as to violence; as a lyoun in his  
chouche/ as to trecherie; whenne he schal  
begynne to do signes/ by hou myche yei  
shul be more merueilous to men/ be so  
myche ye hooli men pat shullen be yen  
shulen be dispised/ & had as for nouzt;  
which anterist/ to whom yei shulen wip-  
stonde bi innocence & rizfulness/ shal be  
seen to ouercom by wondervul dedis; but he  
shal falle whenne he had lordship bpon pore  
men/ pat is while he shal giue all tour-  
mentis to Goddis seruauntis wipstondyng  
him. Austyn seip pis bpon ye nynye psalme. Austyn.

Iche man pat liuey not after ye reule of  
Cristis professioun/ or techip oper man-

Ysodre.

Gregore,  
32. c<sup>o</sup>.

• net / is antecrist. In ye tyme of antecrist hooly men shulun be gloriouse bi patience / not bi miracles as ye formour martyres weren ; for ye shullun shet not oonly azeynne pursuers / but also azeynnes hem pat shynen bi miracles. Vis seip Ysodre / in ye first boke of souereynest good / in ye capitile of antecrist.

Ye tymes of antecrist ben signifized to be nize by ye pride of oo bischop pat wole be clepid bnyuersal bischop / as seynte Gregore seip / in ye spewe boke of his registre / ye 32. c<sup>o</sup> / and este he seip in ye seueny boke of his registre / ye 29. c<sup>o</sup> / yt who euer clepid himself bnyuersal prest / eiper desirep to be clepid / renney be fore antecrist in his hize pride / for he settip hym before oper in being proud.

Also God seip in Job/ pat Beemoth Beemoth.  
strepney his tail as a cedre; ye tail of bee-  
moth is seid to be ye ende of ye oolde ene-  
mpe/ whenne he entreth in to pat lost man  
his owne vessel/ whiche is clepid specialy  
antecrist; and for ye deuyle is suffrid to reise  
him to pride of power/ nowe bi honours of  
ye world/ nowe by signes of grete wondres  
of feyned hoolynesse/ rizt bi ye lordis boice  
his taile is lakenyd to a cedre/ weryng in  
to hezpe passip oper vnderwood; so ante-  
crist hauyng glorie of ye world temporally/  
passep ye mesurs of men boy by hizenesse  
of honours & power of sygnes. Martypres  
han suffrid many dyuers kyndis of peynnes/  
as swerd/ crosse & salwe/ wild beestis/  
drenchyng/ brennyng/ & many oper. Per-

M<sup>t</sup>. 24<sup>o</sup>.

for syp pe deuyl shal enlarge his taile more  
wicklyly in pe eende of pe worlde/ what is  
it penne pat shal encreese cruentlier in pise  
tourmentis? no but pis pat Crist seiy him-  
self in pe gospel/ false cristis & false pro-  
phetis shulen rise & shulen gyue grete  
syngnes & grete wondris/ so pat if it may  
be don/ also pe chosen ben sent into er-  
rors. Now oure faifful men done wondres  
whenne pei suffren persecutions; but penne  
pe knyztis of pis beemoth/ pat is satha-  
nas/ shulun make wondris/ zee whenne  
pei maken persecucioun. Verfore yinke we  
what shal be pat temptation of mannes  
soule whenne pe pitiouse martir ȝyueth his  
body sugett to tormentis; & nepelese pe  
tormentour doye myracles before hise yzen/

whose vertue shal not be shaken yen fro  
pilk grounde of pouztis/ whenne he pat  
tormentis bi betyngis shyneb by syngnys?  
Gregor in ye two  $\mathfrak{f}$  pritti boke of hisse moral.  
Ye .12.  $\mathfrak{f}$  .13. chapit.

For it is hard for to knowbe among ye  
comyn peple antecrist  $\mathfrak{f}$  his meynnee/ for  
her false yppocrisye/ by ye whiche yei shal  
disceyue mych peple of ye world. Crist M. 7.  
warnyng vs perfore to be war of false pro-  
phetis/ ye wheche shal come by fore hym  
at ye worldis eende/ in cloyninge of sheep/  $\mathfrak{f}$   
wolues of rauelyn bndur colour of hoolynes;  
many yei shal disceyue as Crist himsilk  
sey. For pere shal be perilouse tymes/ [2] Thi. 3.  
as Crist himsilk sey: and as seynt Poule [2 Thi. 4.]  
tellip/ yei shal not suffre hoolsum lore/

but bowe a wey from trewoye/ ¶ ben turned  
in to fables/ sechynge worldly wynnynge/  
ye whiche shul not spare to pe folk of God.

[1 Th. 4<sup>o</sup>.] And opunly seip ye Spirit of God/ as  
Poul tellith/ pat in ye last daye shal many  
fallen from ye seip/ takyng hede to spiritis  
of errorre/ ¶ doctrine of deuelis/ spekyng  
in ypocrisie lesyngis ¶ falsenesse; for whi/

Cor. [11<sup>o</sup>.] seip Poul/ suche false apostlis ben wicked  
wirchers/ transfigurid slyly into Cristis  
apostlis. And no merueyle/ for Sathanas  
transfigurid himsylf into an aungel of lýt/  
penne it is no merueile if hise mynistris  
ben transfigurid as ministris of rȝtvis-  
nesse/ whase eende shal be astir her werkis.

Ro. ult. Cristen men shulden marke suche/ ¶ fle  
awey fro hem/ for siche seruen not to Crist/

but seruen to her wombe / ¶ þei ben fals per  
wipal / as seynt Poul witnessip / þei discep-  
uen pe hertis of innocentis be swet wordis / ¶  
plesyngis / ¶ oper fayned signes. ¶ Of pise  
hit ben þat persen houses / as ye apostil [2] Thi. 3<sup>o</sup>.  
seip / ¶ ledyn wrecched wydden chargid al  
wip synnes ; ye wheche be ledd wip diuerse  
desyres / euer lernyng ¶ neuer compynge to  
knowyng of treupe ; perfore as Jannes ¶  
Mambres wipstoden Moyses / so pise co-  
rupt in mynde wipstoden treup ; ye bwisdom  
of hem souely to false shal be knowen. ¶  
þus is ye peple failyng ¶ in bileeue blyndid : ¶  
bi slepynges of antecrist ¶ his meynnee ye  
peple is disceyued. And he þat is not wip  
Crist is azens Crist : ¶ he þat is azenne  
Crist is antecrist. ¶ Seynt Jon pe euan-  
Luc. 2<sup>o</sup>.  
M<sup>t</sup>. 22<sup>o</sup>.  
Jo. 2<sup>o</sup>.

gelist sede what tyme he lyued pat penne  
 weren many anteristis/ no wondre if now  
 be moo. By her werkis pei shal be knownen/  
 ¶ also bi her wordis; pei shal contrarie  
 Crist bope in liff ¶ lore. He pat mynys-  
 triy me folowe he me/ seip Crist; penne  
 most we nedis folowe hym/ bi oon weise/ or  
 bi oyer; or ellis we forsake soperly hise mi-  
 nistris to be. ¶ for Crist bad Peter pat  
 he shuld folowe him/ ¶ so shulden alle  
 popis be folowers of Petre/ for God gaue  
 ye power to Petre/ ¶ hise successors; if  
 pei ben not his folowers pei han not his  
 power; ¶ so it is bi bishopis pat also  
 shulden folowe. But take we heede to ye  
 popes ¶ cardinals bope; to bishopis/ to  
 colectors/ to suffriganes also/ delegates/

Jo. 12<sup>o</sup>.

Jo. 21<sup>o</sup>.

¶ commyssaries / ¶ archedeekenes also / ¶ dekenes / ¶ officials ¶ sequestris ; ¶ feere to abbotes ¶ priours / mynistris ¶ wardeyns / ¶ to yise prouinciales / ¶ to ye popes chaplyns / to procuratours ¶ pledres / to chauncelers / to tresorers / to sumnours / ¶ pardeners ; ¶ to ye popes noterers / parsones ¶ biskers / ¶ prestis / monkes / chanouns / ¶ freris / ankers ¶ hermytes ; to nunnes / ¶ sustris / ¶ see hou pei folowen Crist for ye more partie. Antecrist as God shal sitt in ye chirche / ¶ done many meruelis as now ben don a daies ; ¶ perfor loke wele in yi mynde / ¶ knowe hise disciples / whiche of alle yis meyne folowis oure Lord. Crist Cor. 8<sup>o</sup>. was pore / ¶ pei ben riche / as many men supposeden. Crist was meke ¶ lowe / ¶ pei M<sup>o</sup>. 11<sup>o</sup>.

Pet. 20.

ful hize & proude. Crist was suffryng &  
forzaue/ & pei wolen be awengid. Crist

M<sup>t</sup>. 80.

forsoke worldly glorie/ & pei it sechyn fast.  
Crist wold not worldly lordschip/ & pei cro-

Jo. 180.

ken fast to hem. Crist washid hise disci-  
ples feet/ lowely & mekely/ & ye pope wole  
croune ye emperour wip his feet/ & suffere  
men to kisse hem knelyng on here knees.

M<sup>t</sup>. 200.

Crist cam to serue/ & pei sechen to be ser-  
uid. Crist zed on hise feet & hise disciples  
wip him/ to teche & turne ye peple in colde  
& in hete/ & in weete/ & in drize; ye pope &  
opere bischopes wole kepe here feet ful cleene  
wip scarlett & cordewane/ & sum tyme wip  
sendales/ wip golde/ wip siluer & silk pre-  
ciouinely ditz. Crist zeed in gret swot &

M<sup>t</sup>. 50.

M<sup>t</sup>. 90. swynke; & pei sitten in here proude castells

wip here proude meynnee / ¶ kepe hem bisyly  
fro ze sunne brennyng. Crist prechid / ¶  
blessid ; ¶ pei cursen / ¶ blessem ful seel-  
den. Crist fled from seuler lordschip [Jo. 6<sup>o</sup>.]  
office ; pei procuren fast to haue it. Crist  
zaue frely ; ¶ pei sellen boy bodily goodis ¶  
goostly. Crist droof oute of ye temple by- [M<sup>l</sup>. 13<sup>o</sup>.]  
zers ¶ sellers ; ¶ pei suffren in ye temple  
many comun chapmen / pat mynystren ye  
sacramentis to ye comyn peple / ¶ pei ben  
wele alowed of hem for parte of her wyn-  
nyng ; ze wip her wenche ¶ her cradel  
knowen at ye fulle. Crist sate amonge [Jo. 21<sup>o</sup>.]  
hise discypples / ¶ serued hem at ye mete  
ful porly loue on ye erpe ; ¶ pei wolen  
sitt ful hize in furst sittyngeis at ye  
sopers / ¶ in first chaisers in churche / ¶

in chapellis/ & conueyten salutacionuns of  
kyngis/ qwenis/ & grete lordis seruyd glo-  
riously; not amonge ye pore pule as oure  
K<sup>h</sup>e d<sup>r</sup>o; wip siluer vessell yei ben seruyd  
curiously/ & wip long knelyngis & men to  
kerue here morsellis/ wip tagged cloves &  
crakowe pykis/ pat blasfemen God wip  
many cursid opis bsed in here courtis/ wip  
many oper synnes as men may see al daye;  
so didden not Cristis company whiche he  
[M<sup>r</sup>. 4<sup>o</sup>.] ledde wip him. Crist was in ye hilles wip  
weppynge & presers/ walkyng & tempted of  
ye feende; & yei sitten in castels & townes  
wip mynstracie & lauztur/ wip tregetours  
& tomblers/ wip gestours & faperes; & ye  
pore hungry shal sitt wip oute at ye zate/  
he wole not zitt seruen hym hymself/ for

shame hym penkip it were; but him gladdie  
& myrie he makip wip pore mennis godis.  
Wei bsen no redynge at pe mete/ but if it  
be of gestours/ or of Ion Andrewe/ or his  
douzter/ pe cretals/ & pe clementynes. But Jo. 6°.  
Crist dressid brede & fische wip hise owne  
handes/ & saue himsilk hou it was deled to  
pe hungry folk. Crist lay & slept in a boote M<sup>l</sup>. 8°.  
bpon pe harde bordes; & pei sleppyn ful soft  
in ful eesi beddis/ & loke pat noon awake  
hem til pei han slept riȝt ynowe. Crist had  
noo chaumburlaynes/ but pe fischers cryinge [M<sup>l</sup>. 14°.]  
on him in pe tempest of pe see/ whenne pei  
weren for dredde to perischyn; pere chaum-  
burleyns shal be redy wip marschal &  
bssher to kepe pe chaumbur & halle of noyse  
& dyn; & pe porter at pe zate to kepen outhe

M<sup>t</sup>. 21<sup>o</sup>.Luc. 2<sup>o</sup>.

pe pore/ haue bei never so myche nedē/ her lord bei wolen not a wake. Crist fastid lene & hungry/ wipouten mete & drynke; bei han many purupours at many diuerse che-  
pyngis to gete metes of pe best pat ouwhere may be founden/ well ditz wip spicerie chāud & plusechāud/ wip sauces & syropis colour out of kynde. Crist souȝt frut on pe tree/ & fonde noon peronne whenne he was ful hungry/ & traueled on hise feere; bei wole haue many kynnos frutes to make digestioun. Crist laye in a stable bi thix an ore & an asse/ & a fewe cloutes/ for pe place was narowe; & bei in gay chaumbres wip riche clopes/ & curteynes/ & qvoltis/ wip tapites & qwisschyns spradde al a boute/ & pe wallis peynlid/ & swete smel

per inne. Crist heeled ye puple of sekenesse <sup>M. 4<sup>o</sup>.  
¶ synne / ¶ wrouzt many myracles / ¶ also  
hise discypples ; yet donne noone of yise but  
nurischen hem per inne. Crist was aspied <sup>M. 22<sup>o</sup>.  
to be cauȝt of pharisees ¶ of herodianes ;  
yet senden to catch treue men wiȝ wroȝtis ¶  
commynssions / as yet were kynges hem-  
self / ¶ senden here discipulis in pharisees  
cloþinge. Crist chese to hym pore men ¶ <sup>M. 10<sup>o</sup>.  
meke ; yet chesen to hem boosters sotll men  
¶ slyze / riche / proude / ¶ Tapers. Crist  
sedde ye needy pore ; ¶ yet ye riche ¶ welpi.  
Crist's almes pat he had gedre to fede pore <sup>M. 14<sup>o</sup>.  
nedy / was encreased to twelue lepful ; but ye  
almes of yise bischoppes of so old synne /  
is gedred for a certeyn rente zer bi zer in  
lecherie to lige. Crist forsoke ; ¶ yet taken</sup></sup></sup></sup>

M. 210.

Luo. 20.

pe pore/ haue pei never so myche nedē/ her lord pei wolen not a wake. Crist fastid lene  
 & hungry/ wipouten mete & drynke; pei han many purupours at many diuerse che-  
 pyngis to gete metes of pe best pat ouwhere  
 may be founden/ well dīt wip spicerie  
 chaund & plusechaund/ wip sauces & syporis  
 colour out of kynde. Crist souȝt frut on pe  
 tree/ & sonde noon peronne whenne he was  
 ful hungry/ & trauelerd on hise feete; pei  
 wole haue many kynnos frutes to make  
 digestioun. Crist laye in a stable bi thoix  
 an oxe & an asse/ & a fewe cloutes/ for pe  
 place was narowe; & pei in gay chaumbres  
 wip riche clopes/ & curteynes/ & qvilitis/  
 wip tapites & qvisschyns spradde al a  
 boute/ & pe wallis peyntid/ & swete smel

per inne. Crist heeled ye puple of sekenesse M<sup>l</sup>. 4<sup>o</sup>.  
¶ synne / ¶ wrouzt many myracles / ¶ also  
hise discypples ; þei donne noone of yise but  
nurischen hem per inne. Crist was aspied M<sup>l</sup>. 22<sup>o</sup>.  
to be cauȝt of pharisees ¶ of herodianes ;  
þei senden to catch treue men wip writtes ¶  
commynssions / as þei were kynges hem-  
silk / ¶ senden here disciplis in pharisees  
cloþinge. Crist chese to hym pore men ¶ M<sup>l</sup>. 10<sup>o</sup>.  
meke ; þei chesen to hem boosters sotl men  
¶ slyze / riche / proude / ¶ Papers. Crist  
sedde ye needy pore ; ¶ þei ye riche ¶ welpi.  
Crist's almes pat he bad gedre to fede pore M<sup>l</sup>. 14<sup>o</sup>.  
nedy / was encreased to twelue lepful ; but ye  
almes of yise bischoppes of so old synne /  
is gedred for a certeyn rente zer bi zer in  
lecherie to lige. Crist forsoke ; ¶ þei taken

Mr. 21<sup>o</sup>.  
Luc. 6<sup>o</sup>.

Mr. 21<sup>o</sup>.

zistes ful grete. Crist ȝaue; & pei fast holden. Crist purchased heuen; & pei lordshipes in erpe to be riche. Crist roode sympli on an asse; & pei on fatt pal-freyes/ & it salley not pe discyple to be aboue his maystir. He had twelue goynge aboue on her feet; hem followey many a grete horse/ wip iesours & japers on hakenes bak/ wip swerdis & bokilers/ as it were to a bataple/ & wip knyzies at robes & fees often to leden her bridelis. Crist rode on a fardel of hisc discyplis clopis; & pei in gilt sadlis ful of gaye stones & gaye harnes per to. Crist was pursued; & pei pursue. Crist was dispisid; & pei dispissen. Crist ȝaue power; & pei taken away. Crist made fre men; & pei maken bonde.

Crist bouzt out prisones ; pei prisonen.  
Crist loused ; & pei binden. Crist reised  
to lyue ; & pei bryngen to depe. Crist for- Jo. 2°.  
soke his wille ; pei seken hers be it rizt or  
wronge. Crist bad preche ; & pei bidden Luc. 24°.  
leue in Payne of prisonyng/ sauue oonly pei  
to whom pei zpuen leue bnto. Crist tauzt  
pe gospel frely/ & also hisse disciples ; & pei  
sellen & here discipulis bope prayer & prech-  
yng. Crist tasted eysel ; & pei nolden non Luc. 10°.  
but goode wynes. Crist was naked/ beten/  
& shourged/ & false borne bpon ; & pei ben  
furrid wiþ preciouse closes iþe day for to  
chaunge. Crist cam to pe seeke & to pe M. 4°.  
synful/ whenne pei wolden amende hem ;  
pei spurnen hem/ & senden astur hem/ be  
pei neuer so pore/ & taken non hede to her

myscheef/ but cursen hem is yei cummen  
not ; ¶ is yei comen yei wenden oft worse a  
wegen penne yei ydur comen/ boye porer/ ¶  
sorier/ ¶ seker in soule ; but yei weren  
hugely confortid whom Crist come unto.

M<sup>c</sup>. 8<sup>o</sup>.

He was not chargeuse ; but yei ben. Crist  
haddie pite ; but yei han non. Crist was

M<sup>c</sup>. 5<sup>o</sup>.

mylde ; but yei ben cruel. Crist preised ye  
pore ; but yei hem disppesen. Crist ex-  
cusid ; ¶ yei selaundren falsely. Crist sed  
sop ; ¶ yei lyzen falsely. Crist demys rizt ;

M<sup>c</sup>. 5<sup>o</sup>.

¶ yei demen wronge. Crist loued ye goode ;  
¶ yei hem haten/ ¶ is yei seynre treupe/  
sore yei punischen hem. Yei maken men

to swere/ pere he bad leue. Yei putten grete  
penaunce unto men/ pere Cristis charge is  
lyz. Crist made oo lawe ¶ yei maken

anoper labo/ wip many constitucions. Pei  
weren ringis on here syngeres/ wip riche  
preciousse stoones; but Crist vsed noone  
suche/ but nayles in hondes. Pei weren  
riche perles wip croosses in here handis/  
or ellis borne before hem wip siluer wel i  
gilded/ to haue verby a worship of pis false  
worlde. Crist was crowned wip yornes/  
beten bake & syde/ his crosse was borne  
for dispite/ & theron he hanged; he toke ye  
crosse of penaunce/ & so he bad hise dis-  
cyples; pei taken ye crosse of pride & here  
disciples. He preied forsyueness of his  
Fadre for hem yat trespassedd for hym;  
pei prayen to kynges yat pei moten be  
venged on hem yat trespassen not/ whenne  
pei azeyn her wille don ouzt/ youz it be

Luc. 2°.

Nota.

Goddis lawe. Crist bad ye pule to kenne his lawe; & pei seyne naye. Crist blessed hem pat heren his word; & pei seyn pei ben a cursid. Crist spake to ye fend in hise pre temptaciouns/ & he blamed hym not for he legged Goddis lawe; but antecrist & hise seyne nowe pat men owen not to commyn wip trewe prechours/ ne for to speke wip hem/ & it is vnlesful to lewd men to speke of Goddis lawe; but pei may suffren hem to speke of al filye & synne/ & wil not punyche perfore & make hem to forswere it/ as pei maken cristen men to forswere Goddis lawe. Crist bad men preche ye gospel to every creature; & pei seyen nouzt so hardy/ but pei wole pat men preche fables & lesyngis/ & persto graunte lettire/

¶ seel / ¶ many dapes of pardoune. Crist consermed his lawe ¶ wþ his dey approued hit ; ¶ þei ben bisþ aboute hou þei molone distruye it / ¶ magnisfe þe popis lawe more penne Hu Cristys lawe. Crist lyued in M<sup>o</sup>. 26<sup>o</sup>. pouert al his liþ ; ¶ þei han clene forsake it. Crist ¶ hise hoomly eeten wþ here singurs / þe youz he were chef bischop / ¶ kynges son alworþiest / wþ outen pride of siluer spones / or such worldly tresour. Crist bad hise discyples selle ¶ ȝyue to Jo. 18<sup>o</sup>. pore men ; ¶ þei byzen lordschepes / ¶ ȝilen pore men. Crist gabe hise life for hise breper / ¶ so rewled hise shepe ; þei wolen not ȝyue her moke to help here nedyn breper / but leten here shep perishen / ¶ taken of hem ¶ plucken a wey þe wolle as non

herdis/ but as hired hynnes wayten her owne  
awauntage. Crist awaunsid hise disciples  
by fredom of his passioun; pei hyren by  
symonye & sleiztes/ by ziftes/ praier/ &  
seruise to seculer lordis. Crist abood vpon  
his flok wip hunger/ purst/ & colde; pei  
taken a weie & plucke a weie fro ye flok ye  
donge/ mylke/ and wolle/ to dwelle & to  
sotourne wip lordis & wip ladies/ to write  
to ye kynges seel/ & hold seculer courtes to  
byze & to selle/ & to cast at ye countes  
kychyn clerkis & stywardis. Antecrist  
holdeþ hym a payzed of pis/ & pumpshes  
hem not perfor; but if pei wolden lerne to  
preche/ sore shul pei a bigge. Crist parted  
wip folke of goodis pat he had; pei wolen  
vnneypis for ȝpue a peny/ but rayer plete

perfore. Crist bad pees ; pei maken werr.  
He saued ; & pei sleu. Crist tauzt obe- Luc. 24°.  
diens to his fader ; pei seyn it falley to  
hem. Crist bad kepe hise biddyngeis ; &  
pei bidden kepe hers. Crist consermed oo  
lawe ; pei maken many moo. Crist bad  
kepe his reule ; pei bidden kepe oper mennes  
for pe more perfeccioune pat synful men  
maden. Crist bad hem be no lordis ; pei M. 20°.  
seyn pat pei wolen. Crist worschippid on  
God pe fadir ; pei worschyppe many moo /  
& seyn it falley hem to graunte men heuen  
blisse. Ver Crist zpuep it aloone pat is  
bope God & man / & zit pei sellen it for  
mony / al pat pei maye ; as pardons / in-  
dulgencis / & opre dispensacioouns. Crist  
biddey pou shalt not slee ; pei zpuen par-

dons to slee/ & to mayntene verres to be  
venged on her enemys/ azenes Crist lore.  
Crist biddip do good for yuel/ & pei done  
yuel for good. Crist wold pat pei boliciteden  
prisouners/ & comfordeid hem/ & delyuer  
hem; pei discoumforten treu men/ & put-  
ten hem in prison for bisiyng of cristen  
men/ for drede lest pe trewoye shulde be  
knowe. Crist had never suche prisons to  
pyne in hise breperen/ ne noon of hise apos-  
tles pat folowed hym. Crist tauzt hou men  
shulden blame her brepern pries whenne pei  
haden trespassed/ & after hou pei shulden  
here hem; but antecrist & hisen seyne pat  
pei han sounden abettur to kille hem in her  
prisun/ peyned wiþ hard bondes to make  
hem reuoke pe treupe; and to graunte her

wille/ for her worldly wynnynge/ of offring  
to maumetis/ & takyng of temporaltees  
enuenynged. Crist had no proper place to Luc. 9°.  
rest on his hed; antecrist and hisse han  
many curiouse & rich/ made wip-wrong  
geten goodis & wip sotil beggynge. Crist  
had but oon Judas/ ye whiche bare his Jo. 12°.  
purse; hut antecrist hap many/ & also hisse  
discypples. Crist charged Peter pries to kepe Jo. 12°.  
wele hisse shepe; antecrist chargip mych  
more Judas for his moneyp/ & reckenyng  
he sekip of hit/ wip punyschynge ful  
stronge/ penne for pe seeke shepe of Crist  
fare pei never so yuel. ¶ Crist syp E ful  
mekely/ & pei seyn we forwirship; for if  
a pore man speke so/ antecrist wolde de-  
dypne; if hisse clerkis tunne speke sayre

latyne / lyzen pei never so nuel as bostors  
¶ braggars / he alowey hem wele ; ¶ be  
oper men never so hooly ¶ kepen Goddis  
lawe / lewde ydiotis pei ben cleppn / ¶ lityl  
pei sett bi hem ; but Crist chese sichen of  
alle to be next hym. Crist chese to him  
wepers ; ¶ pei chesen to hem myrye syngers.  
Crist zaue goostly goodis to men / ¶ had  
ye shulde not tell ; pei ȝyuen her ȝyfes to  
haue a name ¶ worshippes of yis fals  
world ; to mynstralles ¶ messangers to crie  
her name a boute ; to lowde lyzers / ¶ fla-  
terers / ¶ to false freris pat blynden myche  
puple bi colour of her clopes / ye wheche  
were never grounded of God / ne he noon  
of hisse apostles. Crist made his bois hize  
vpon ye crosse hangynge ; pei maken a

grete lowe boice in blispyng/ & masse  
syngynge pontificaly. Crist had noon se-  
culer courtes to plete & to mote; but ante-  
crist & hisen han wip hem men of lawe for  
fees to amercy pe cely puple wipouten any  
mercy. Crist in townes & citeres hunted out  
feendis wip pe wordis of his moupe of men  
pat pei dwelled inne; & pei hunten out pe  
wilde deer/ pe fox/ pe hare/ in here closed  
parkes/ wip crize/ & hornes blowynge/ wip  
rachches & rennyng/ houndes & brodehookis  
arowes/ nurisched by ful busily wip pore  
mennes godes. God was clepid hooly fadre  
of Hu Crist his sonne; pe pope is clepid  
hooliest fadre of antecristes children; & he  
takey pat name vpon hym wip lucifer's  
pride; hise disciples seyen pat he is God

Luc. 2<sup>o</sup>.

in erpe/ ¶ we ben tauzte in Cristis lawe to  
haue but oo God. Crist satt in pe temple  
axyng ¶ hering; ¶ pei syten in pe trones  
wip gloriouse myters juyng ¶ demyng her  
owne made lawes pe demonpes causes/  
longe to plete for a litle pat sone myzt be  
termyned by pe oppn lawe of God/ if pei  
wolde bse it; but pen were here wynnynge  
lost ¶ also here lawes. Crist tauzt for  
what cause a man myzt leue his wif; ¶  
pei wolep make deuors as hemself lskip/ ¶  
so pei pilen pe pore puple/ ¶ pe kingis  
rerome. Crist ¶ hisse apostolis weren large  
to pe puple; but he ¶ hisse disciples don  
many extorcions to pe pore puple. Crist  
conseled generally for pe commyn profyt;  
pei wole be kynges conselers for here owne

profit/ I make strifff per pees shulde be bi  
twix kyngis & her puple. Crist sende pe  
hooly Goost in lownes to teche his puple;  
pei senden maundementis yikkre aboute for  
couetise of beniaunce to curse & to putte out  
of chirche for rebelnesse to hem; but pe  
grete biciousse men pei dor not don vnto for  
rebelnes ageyns God & brekyng of his lawe.

Crist graunted pe theef to be wip hym in Luc. 23°.  
paradis; he shal commaunde as hisen tel-  
len pe angel of God to beren what soule pat  
hym lykip to pe blisse of heuen. Cristi ful-  
fillud al pe oolde lawe & pe newe; & pat  
pise bischops kunnen hem boye betokenep  
her mytress; if al pei kepen neiper/ but  
oonly pe popis. And who so lokep her sy-  
monie/ pat pei breken al daye/ & preten

fast to brenne ye bokes that Goddis lawe  
is inne. Crist did heele to Zacheus hous  
whenne pat he it bisited; pei suspenden  
men & chirches/ bope auters & superaltares/  
but men bizen here blesyngis for manyn  
markus & poundus. Ye pariche getip pere  
no masse ne sacramentis. Heiper pei wole  
enterdite ye londe of lordis wil reue hem  
pis/ if al it be ye grete cause of ye distrup-  
ing of pis rewme; Crist bised never pat  
craft/ ne noon of hisse apostles. Crist wole  
pat men knownen hisse prestis by kepyng of  
hisse lawe & loue pat pei han verto/ & by  
her hooly liff/ by loue & charite/ & bi her  
hooly prechynge/ bi hooly ocupacioun/ & bi  
her bisy praier/ by pornesse/ & penaunce  
doynge/ & bi her meke paciens; but ante-

erist makynghise knownen by crowne & berdes  
schaungnge/ bi ich zeres obedience pei swe-  
ren bn to hym/ bi tytle & bi dymyssories/  
& bi curpouse syngengus; bi gedryng bp of  
tythes/ messe penyes/ & offringus; bi pe  
glden trentals & salaries to synges/ bi  
pardenystours/ & procuratours; bi peter-  
pens gederynge/ bi sute and serupse pat  
pei oben to seynes & to chapitres/ bi her  
christhe sellynge & houselpens takynge/  
& bi her seuenpeny weddung/ & halibwater  
spryngynge; bi pe wourshipes pat pei taken/  
& her proude araye/ & blesyngis pat pei  
3yuen to antecristis clerkis/ to pronounce  
wele here nedis to begge of pe puple; & zitt  
many moo markes hap antecrist 3yuen hem.  
Antecrist makey men to dredre more his let-

Jo. 20°.

ter & his seel/ whenne pat it is sent/ penne  
pe kynges letter/ or pe brekyng of pe hestis  
of God; and more makey he men to drede  
his curse/ be it rizt or be it wrong/ penne  
pe curse of Khū Crist/ or al pe hooly Tri-  
nyte/ for he harder al day punyschis  
alday nowe men may see. Crist blewe on  
hise disciples/ & gaue hem pe hooly Goost;  
pei blowen on hem a stynkand brepe/ &  
ȝyuen to hem pe lepre by symonye synne  
wip inne here soules. Crist weddis not  
hymself ne noon of hisse to oon certeyne  
cloyng for pe tyme of here lyues/ as ante-  
rist doip/ ne wip beckus/ ne wip dugardes/  
as ypocritis bsen. Crist was sogett to his  
lower; pei clepen hem peeris of pe rewome.  
Crist chees to his officers pe pore chast &

hooly ; he takip to hisse officers for half ye  
wynnyng e couetouse lecherouse his cha-  
pitors to hoolden / & for to proue testamen-  
tis for litel soule heele / to sett pereon her  
syngnet for a certeyne moneye. And be ye  
seketours never so false pei seyn no more  
to hem ; but Crist bad to ye pore man / let  
ye dede bryte ye dede / wbenne he wolde  
haue bryed his fader / he bad hym folowe  
hym. Crist bad hem pat he corectid go &  
sygne no more ; pei eniognen hem to brede  
& watur & to go barefote / & so offren unto  
certeyn ymages candles / & make to syng  
masses hemself for to sauue / and to go in  
breche & shurte aboute churche & chepynge /  
or to stonde at ye fonte wip a tapur bren-  
yng. If Cristis lawe teche not me / it is false

Jo. 20°.

ter & his seel/ whenne pat it is sent/ penne  
ye kynges letter/ or ye brekyng of ye hestis  
of God; and more makey he men to dredre  
his curse/ be it rizt or be it wrong/ penne  
ye curse of Ihū Crist/ or al ye hooly Tri-  
nyte/ for he harder al day punyschis  
alday nowe men may see. Crist blewe on  
hise disciples/ & zaue hem ye hooly Goost;  
pei blowen on hem a stynkand brepe/ &  
ȝuen to hem ye lepre by symonye synne  
wip inne here soules. Crist weddis not  
hymself ne noon of hisse to oon certeyne  
cloping for ye tyme of here lyues/ as ante-  
rist doip/ ne wip beckus/ ne wip dugardes/  
as ypocrisis bsen. Crist was sogett to his  
lower; pei clepen hem peeris of ye rewme.  
Crist chees to his officers ye pore chast &

hooly ; he takip to hisse officers for half ye  
wynnyngc couetouse lecherouse his cha-  
piters to hoolden / ¶ for to proue testamen-  
tis for litel soule heele / to sett pereon her  
syngnet for a certeyne moneye. And be ye  
seketours never so false yei seyn no more  
to hem ; but Crist bad to ye pore man / let  
ye dede birye ye dede / wbenne he wolde  
haue biried his fader / he bad hym folowe  
hym. Crist bad hem yat he corectid go ¶  
sygne no more ; yei eniognen hem to brede  
¶ watur ¶ to go barefote / ¶ so offren unto  
certeyn ymages candles / ¶ make to syng  
masses hemself for to sauue / and to go in  
breche ¶ shurte aboute churche ¶ cheppynge /  
or to stonde at ye fonte wip a tapur bren-  
yng. ¶ If Cristis lawe teche not me / it is false

M<sup>t</sup>. 2<sup>o</sup>.Jo. 2<sup>o</sup>.M<sup>t</sup>. 26<sup>o</sup>.

mannes syndynges/ summe bi ye purs/ al  
if pei trespassse not. Crist wighelde no men  
of lawe ne pleders at ye barr for robes &  
fees/ zer by zer to toyle for worldly cause:  
but eypn he techey pe contrarie pleynly in  
hise gospel. Loke Cristis copborde/ &  
hors; & pei ben ful unlichy; for he was  
at ye mete where six watur pottes weren/ &  
he was ye worplest in pat place. Crist sent  
about seuenty & two disciples to preche/ &  
pei senden aboute fourre sectis of beggers/  
whiche men wenen pat brouzt in ye seip  
syp pe fend was loosed/ to ȝyue pardon & to  
selle hou euer hem lskip; ye apostles & ye  
seuenty graunted neuer noon sich. Azeyne  
Crist was gret crie of ye cursed Jewes/ &  
of scribes/ & of prestis/ & of pharesees/

crucifige ; but antecristis meyne wil haue  
grete ryngynge wip alle pe bellis in townes/  
wher pat pei commen wip gret processioun/  
or ellis pei wole be wrope. Crist comaunded  
hise discypples whenne he sent hem forye be-  
fore hym / in to houses / or in to castelles/  
pees to be in pis house. Antecristis meyne  
senden a somer wip a belle pei seyne to  
warne pe puple to conferme here childdren.  
Crist chese to hise discypples pe foolys of  
pis world ; antecrist chesey to hise discypples  
pe sotil & slyze / to be in grete offices wip  
lordes & kynges. Crist loued more pe treue  
prestis penne pise worldly goods ; he & hise  
tellen more bi strumpetis prestis / & more  
pei shal be sett by & worshiped whenne  
pei comen to her paleices / for pei bryngen

wip hem her rent; ¶ for her wenches ¶ for her children/ hem yei wolen not prisoun/ but make hem pentauncers. Crist was byried in a gardeyne in a pore monument; yei ben buried wip many a torche wip grete solempnyte/ in towombes corue ¶ peynite gloriouslyly dypye/ portreied twayne angels to berene here soules in to heuen; wip ful riche heerses ¶ grete festis astir. It is to drede lest here soules ben biried in helle wip ye deueles. You may yei seie for shame pat yei folowen Crist truly? ¶ I can not see no pount pat yei folowe him inne. What wondur is it panne if ye puple/ so grete as yei ben/ folowe hem blyndly in to helle by ye broode weye; for yei gon not ye streiȝt weie pat Hu Crist zede. Penne

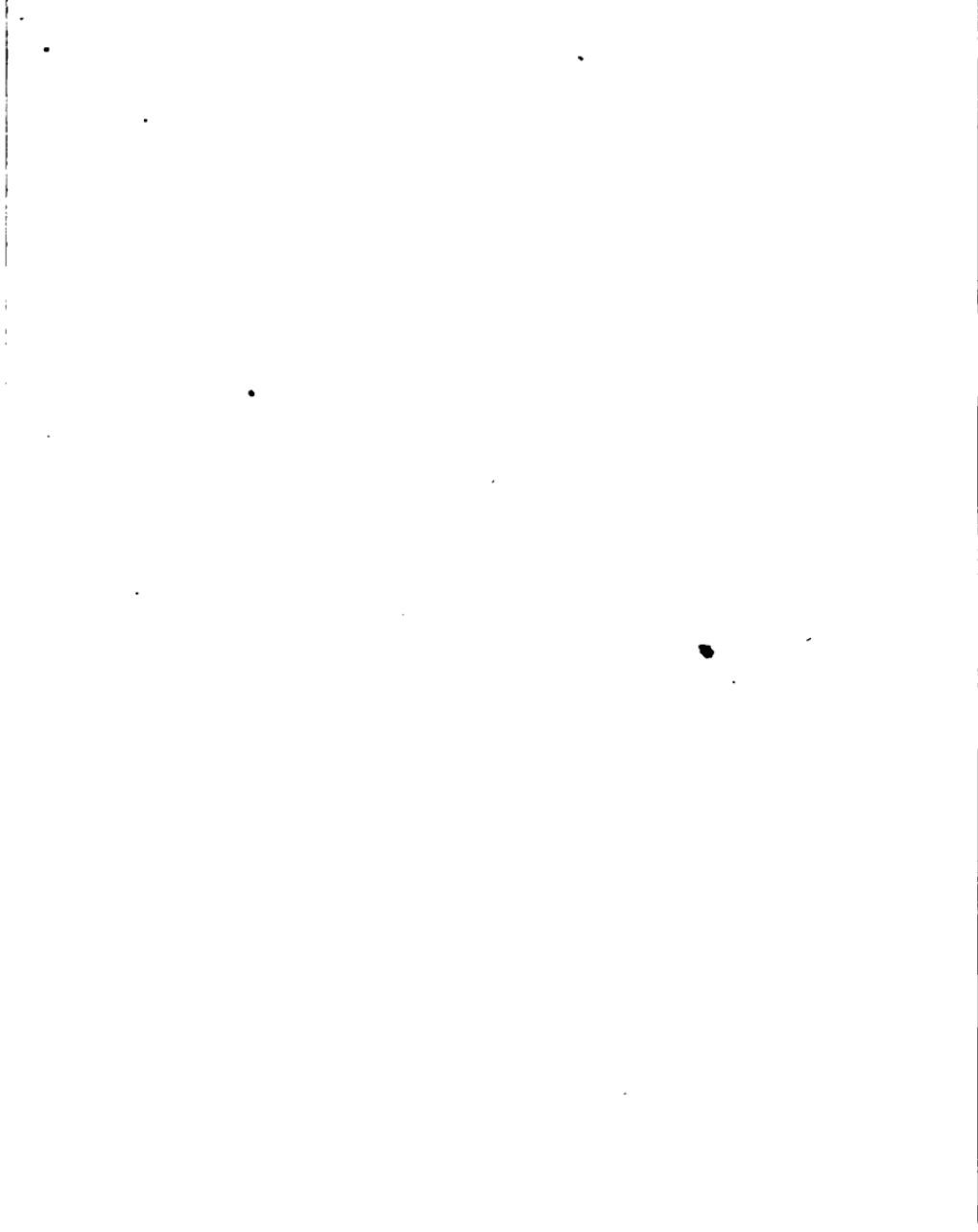
many men knownen oppynly inowz ante-  
cristis meynnee: many lordis & ladies holden  
fast wip hem pat lyuen in lustis & lecherie/  
tirauntrie & pride; justices & marchaundes  
pat falsly gotten goodis & oþer false men of  
craft/ & myche common puple/ manqvel-  
lers & reues / & mysse beleeuynge folk  
þei blynden wip pat ypocrisie & by her  
shreude ensaumple/ bi her fals flatering/  
bi her feyned preyers/ & by her bngrounede  
schrifstes & false absoluciouns bouȝt at pe  
court of Roome/ pat makip þis land ful  
feble. God graunt pise lordes grace to take  
tent perio/ to bisy hem for pe cause of God  
more penne for her owne; for penne þei  
shulden turne to God/ pe whsle God is  
wip hem; & ellis þei ben consentours to

antecrist/ ¶ God is azens hem. For bet-  
tur cause was never noon penne is ye cause  
of God; if pere hertis saylen hem here pei  
ben not Goddis knyttis/ for pei shulden for  
Crist sheden here owne blood.

God distruze antecristis power for yi  
grete myzte/ ¶ leet vs neuer turne to hym/  
but helpe vs to wipstond hym wip loue ¶  
charite/ for helpe of Cristis chirche. For  
Crist seiþ/ In paciens shal ye kepe zoure  
soules/ to suffre hard for his sake/ ¶ for  
oure owne synne. Crist graunt  
vs grace yerto/ and  
heuen blisse.

Amen.

## **NOTES.**





## Notes.

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**A**S the foregoing Tracts have been edited from a single MS., in the hope of drawing attention to the historical importance of *Wycliffe's* writings, no attempt will be made to settle doubtful readings in the text. The Editor does not aim at producing a complete edition, and has therefore laboured only to represent with accuracy the text of the *Dublin MS.*

The following notes will be confined to the verification of the author's quotations, and to such explanations of obscure words or allu-

sions as are necessary for rendering the text intelligible to an ordinary reader. The Glossary, it is hoped, will give some additional assistance in this latter object.

PAGE iii. line 2.

*hap pre partis.*

This tripartite division of the Church, and the argument founded on it, contains the fundamental error committed by *Wycliffe* and his followers, which infected and distorted their whole theology. It will be observed that our author denies, in express terms, that the reprobate, during their lifetime on earth, can in any sense be considered members of the Church; for, he argues, “Christ vouchsafeth to call the Church His Spouse,” but “cursed men he clepeth fiends;” therefore if such men were members of the Church, we should be forced to infer

that "Christ hath wedded the fiend," contrary to what St. *Paul* asserts, "that Christ communeth not with *Belial*."

From this doctrine, the inference is drawn that "every member of holy Church shall be saved with Christ:" although so long as we be militant here, we never can know whether we be members of holy Church or no.

This fundamental position of *Wycliffe's* theology must be carefully borne in mind, if we would fully understand his system; especially as various forms of the same error are still prevalent, and a modern reader, who is not a professional Divine, may not at first sight be able to detect all the bearings and consequences of the doctrine.

It is the prerogative of the *New Jerusalem* that into her "there shall in nowise enter any- Rev. xxi.  
thing that defileth:" but in the Church now 27. militant on earth, tares as well as wheat are

found, and it is the will of God that both shall grow there together, until the harvest. It is the great and fearful aggravation of the sin of the reprobate, that they are corrupt members of Christ; that they knew their Lord's will, but did it not; that they were made members of Christ in baptism, and having been once enlightened, tasting of the heavenly gift, and made partakers of the Holy Ghost, did nevertheless fall away, and in their lives and conversation deny the Lord that bought them. Thus *S. Jerome*, commenting on Eph. i. 22, says: “*Quomodo enim caput plurima sibi habet membra subjecta, e quibus sunt nonnulla vitiosa et debilia, ita et Dominus noster JESUS CHRISTUS, quem sit Caput ecclesiae, habet membra eos omnes, qui in ecclesia congregantur, tam sanctos videlicet, quam peccatores; sed sanctos voluntate, peccatores vero sibi necessitate subjectos.*”

Opp. tom. vii. 568.  
Ed. Vallarsi.

PAGE iii. line 5.

conteynep aungelis & blesſid men.

*“Manifestum est autem quod ad unum finem, qui est gloriae divinæ fruitionis, ordinantur et homines et angelii. Unde corpus Ecclesiæ mysticum non solum consistit ex hominibus, sed etiam ex angelis.”* S. Thom. Summæ 3. q. 8. 4, corp.

PAGE v. line 11.

but as God wole of pre pingis.

The allusion here is probably to Prov. xxx. 18, 19: “*Tria sunt difficilia mihi, et quartum penitus ignoro. Viam aquilæ in caelo, viam columbri super petram, viam navis in medio mari, et viam viri in adolescentia:*” but for the fourth uncertainty our author substitutes, probably as a mystical interpretation, “whether we ben

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of the Chirche," our life in this world being, as it were, "*via viri in adolescentia.*"

PAGE ix. line 7.

as cronphlis seien.

Ap. Orth.  
Grat. Fasci-  
cul. tom. i.  
p. 278, ed.  
Brown.

Ibid.

Ibid. p. 290,  
et Von der  
Hardt, Con-  
cil. Cons-  
tant. tom.  
iii. p. 199.

In the *Articuli Johannis Wiclefi in Concil. Constant. damnati* (sect. *Contra Papam*), we find the following : "*Papa et Cardinales non fuerunt ordinati a Domino, sed per Diabolum introducti. In cuius signum nomen Papæ vel Cardinalium non inseritur in Scriptura, sed ut Chronicantes referunt, quando venenum effusum est in ecclesiam, est inventum.*" And again, another of the condemned articles is, "*Certum videtur ex Chronicis, quod non a Christo, sed a Cæsare Constantino, Romanus episcopus accepit, vel potius usurparit potestatem.*" See also *Artic. Wiclefi xl.*, of which *Art. xxxiii.* is as follows : "*Sylvester Papa et Constantinus Imperator erraverunt, Ecclesiam ditando.*"

The allusion to the “*Cronyklis*,” and the statement that the endowment of the Church by the Emperor was the suggestion of the Devil, are explained by the following passage in the Chronicle of *Thomas Sprott*: “*A. iii. c. xv.*” [i. e. Ed. Hearne, A. D. 315] “*Constantinus baptizatur a Sancto Sylvestro, et tum ditavit Ecclesiam Romanam libertatibus, praediis, et possessionibus, et dedit sedem suam imperialem Sancto Petro, et suis successoribus. Et illo tempore Dyabolus in aere volando clamavit, Hodie venenum ecclesiae Dei infusum est.*” This story is also alluded to by *Johannes de Parisiis*, in his book *De potest. regia et papali*, Ap. Gol-  
cap. xxii. Speaking of the donation of *Constan-*  
*tine*, he says: “*Quod vero Deo displicuerit ex hoc*  
*sumitur argumentum, quod legitur in vita B. Syl-*  
*vestri Papæ, quod in donatione illa audita est vox*  
*angelorum, dicentium in aere, Hodie in Ecclesia*  
*venenum effusum est.*”  
dast. Mo-  
narch. S.  
Rom. Imp.  
tom. ii. p.  
140.

PAGE x. line 11.

pat he is evene wip ye manhed of Crist.

Decretal.  
lib. i. tit. vii.  
c. 3.

Our author here probably refers to the well-known passage of the Canon law, where Pope *Innocent III.* says of the Roman Pontiff, “*qui non puri hominis, sed veri Dei vicem gerit in terris.*” Upon which the Gloss remarks: “*unde dicitur habere cælestis arbitrium; et ideo etiam naturam rerum immutat, substantialia unius rei applicando alii; de nullo potest aliquid facere; et sententiam quæ nulla est facit aliquam; quia in his, quæ vult, ei est pro ratione voluntas; nec est qui ei dicat, cur ita facis? Ipse enim potest supra jus dispensare. Idem de injustitia potest facere justitiam, corrigendo jura, et mutando; et plenitudinem obtinet potestatis.*”

With this doctrine before him, thus taught authoritatively, *Wycliffe* might very fairly com-

plain that “some men” attribute to the Pope the power of doing on earth “whatever him liketh.”

Another Gloss, on the same passage, explains, that although the Pope is Vice-God, *veri Dei vicem gerit*, he is also Vice-Man, i. e. Vice-Christ; *vicem gerit veri hominis, qui etiam aliquid est secundum quod homo, et est verus Deus, et verus homo.* This is the doctrine to which our author seems to allude to when he says that some men make the Pope “even with,” or equal to, “the manhood of Christ.”

For the numerous titles of honour which have been given to the Roman Pontiff, by various authorities, the reader may consult *Bzovius, Pontifex Romanus*, pp. 50, sq. *Col. Agripp.* 1619. Amongst others, this author quotes *Wycliffe* himself, as having given the Pope the title of *summus Christi Vicarius in terris*, in his *Epist. to Urban VI., ap. Fox. Rerum gestar. in Eccl. Comment.*, lib. i. p. 16. *Basil.* 1559.

## PAGE xi. line 2.

oonly in oo siche prest.

This passage must have been written subsequently to the year 1379, when the great schism between the rival Popes *Urban VI.* and *Clement VII.* began. One of the Articles condemned in the Council of *Constance*, in the section *De schismate in ecclesia Dei*, seems to have

Orth. Grat.  
Fascie. tom.  
i. p. 274, ed.  
Brown.

been taken from the words before us: "Deus non sinens apostema illud, sc. Papam, in ecclesia sua amplius perdurare, illam putredinem in nido illo diabolico congregatam, divisit in duo capita, ut melius pateat sanies Antichristi."

## PAGE xiv. line 14.

hou pat Clement left his offiss.

The *Liber Pontificalis* states that St. Peter, during his lifetime, consecrated two bishops,

*Linus and Cletus*, to assist him in the *sacerdotal* part of his functions: “*qui præsentialiter omne ministerium sacerdotale in urbe Roma populo, vel supervenientibus exhiberent. Beatus autem Petrus orationi et prædicationi populos erudiens vacabat.*” But that afterwards, when he found the day of his death approaching, he consecrated St. *Clement*, and gave to him the entire pastoral care and *episcopal* government of his see. “*Petrus vero sentiens diem mortis sibi imminere, beatum Clementem episcopum consecravit, eique suam cathedram vel ecclesiam omnem disponendam commisit, dicens; sicut mihi potestas gubernandi tradita est a Domino meo JESU Christo, ligandi solvendique; ita et ego tibi committo, ut ordinans dispositores diversarum causarum, per quos actus ecclesiastici propagentur. Et tu minime curis seculi deditus reperiaris: sed solummodo orationi et prædicationi stude vacare.*” And see the same story in

Lib. Pontif.  
(ed. Vigno-  
lio), in S.  
Petr. c. iii.  
p. 7.

Ibid. c. v.

the spurious (although ancient) Epistle of *Clement* to St. James of Jerusalem, ap. *Cotelerii Patres Apostol.* tom. i. p. 617.

The *Liber Pontificalis* makes *Clement* to have succeeded A. D. 67, and to have sat 9 years 2 months and 12 days; i. e. until A. D. 76, when he abdicated, or, as our author expresses it, "left his office," 24 years before his death; for the same authority places his martyrdom in the third year of *Trajan*, or A. D. 100.

From these facts *Wycliffe* infers that the apostolic bishops of *Rome*, St. *Peter* and St. *Clement*, made no claim to be "Head of holy Church," but only sought "how they might meekly serve it." For when St. *Peter*, during his lifetime, committed his whole authority to St. *Clement*, and when *Clement* retired from his see, committing his office to others, it is evident they had no idea of a peculiar prerogative existing in the bishop of *Rome*, as the

sole Vicar of Christ; “and that man is out of reason that troweth that *Clement* in *Peter’s* time was more than *John Evangelist*, or any Apostle that lived with him.”

This is one of the articles of *Wycliffe* condemned in the Council of *Constance* (c. *contra Papam*): “*Papa Clemens cum ceteris adjutoribus in fide non fuerunt Papæ sed Dei adjutores, ad aedificandam ecclesiam Domini JESU Christi.*”

Orth. Grat.  
Fascic. i.  
p. 273, ed.  
Brown.

PAGE xxi. line 2.

moost blesſid fader.

See what *Thomas Waldensis* has said in reply to this, in his *Doctrinale Fidei*, lib. ii. art. iii. c. 37.

PAGE xxiv. line 14.

astir ye monkis camen ye chanouns.

By monks *Wycliffe* generally means those who lived under the rule of St. *Benedict*; by

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canons, he means the Canons regular of St. *Augustine*; and by *freres* or *friars*, the mendicant orders. This will appear from the following passage of his *Tract, De Christo et Antichristo*:

Cit. ap. Tho. *Waldens.*  
Doctrinal.  
fid: lib. ii.  
art. ii. c. 18.

“ *Quidam fideles eliciunt quod in militante ecclesia debet esse unica Secta Domini IESU, et per consequens quatuor Sectæ, post Sectam Christi per Diabolum introductæ, debent cessare gratia unitatis Ecclesiae militantis. Sunt autem istæ quatuor Sectæ, ut saepe dictum est, Clerus Cæsareus, Monachi, Canonici, atque Fratres. Clerus Cæsareus est multitudo Sacerdotum, qui temporali dominio sunt dotati, cuius patronus instabilis dicitur esse Papa; et regula, lex Papalis. Secunda Secta dicitur esse monachi bipartiti, cuius patronus dicitur esse Benedictus, et regula quam ex ejus sententia Beatus Gregorius compilavit. Tertiæ Secta dicitur esse Canonici, cuius patronus fuit Augustinus; et dicitur, quod sacerdotibus sibi sociis dedit regulam facilem, cum lege Domini concordan-*

tem. *Quarta Secta et ultima dicuntur fratres, qui in ritibus et aliis observantius multipliciter sunt divisi,*" &c.

PAGE xxv. line 17.

*rehetours.*

See also pp. xxvi. lxv. This word occurs in *Chaucer*, and in the *Scottish* dialect, as preserved in *Jamieson's Etymological Dictionary of the Scottish Language*. Not being satisfied with the explanations given of it, the Editor addressed a letter to that most useful publication, *Notes and Queries*, which was inserted, p. 155 of vol. i. Two different solutions of the difficulty appeared, p. 278 of the same volume.

The first of these, by Mr. *John Westby Gibson*, supposes the word *rehetour* to be a duplicate form of *Hâteur*, an officer in the royal household of *France*, whose duties Mr. *Gibson* describes as similar to those of a turn-spit. He

therefore explains *rehetour* thus: “*Wycliffe* uses it” (he says) “in the sense of a superfluous servant, one whose duties, like the Hâteur’s, were very light indeed.”

The other explanation (from the pen of a learned friend, who writes under the signature of A. N.), supposes the word to come from *reheat*, to heat over again, and so to cherish, cheer, comfort, refocillate. Hence *rehetour*, one who ministers to our comfort or convenience; a servant.

The editor is not satisfied with either of these explanations of the word, nor yet with another, which had occurred to himself, viz., that *rehetour*

Du Cange,  
Glossaire  
Français, ed.  
Henschel.  
Paris, 1848,  
tom. vii.

may come from the French *rehaître*, *rehe-tier*, *se rejouir*, *se refaire*: from *Hait*, joy, health; *haître*, *plaire*, *rejouir*. So that the word would signify one who enjoys himself idly, who lives for pleasure at another man’s expense.

PAGE xxxii. line 5.

**Caymes castelis.**

That is, *Cain's castles*; for in *Wycliffe's* time the proper name *Cain* appears to have been commonly corrupted into *Caim*. So in the *Wycliffe* version of the New Testament, Heb. xi. 4, “Abel offrid a myche more sacrifice thanne *Caim* to God.”

The word *Caim* is formed from the initial letters of the names of the four mendicant orders, *Carmelites*, *Augustinians*, *Jacobites* [or *Dominicans*, called *Jacobites* from the *Rue S. Jacques* in *Paris*, where their famous convent stood], and *Minorites*, or *Franciscans*. Hence “*Caim's castles*” was a favorite term with our author to designate the magnificent monasteries of these religious orders, with which the world then abounded. This is the explanation he has himself given of the term in the following passage of

Trial. lib.  
iv. c. 38.

the *Triologus*: “*Alii autem videntes habens mendacii sic laxatas, fingunt quod in Caym fuerunt istae Sectæ quattuor inchoatæ, et sic vox fratris sui Abel ad figurandum horum fratrum malitiam, de terra clamavit ad Dominum. Et in testimonium istorum, quatuor literæ hujus nominis Caym inchoant hos quattuor ordines, secundum ordinem quo finguntur a fratribus incepisse, ita quod C. Carmelitas figuret, A. Augustinenses, I. Jacobitas, et M. Minores significat, secundum ordinem temporis quem mendaciter sibi fingunt. Sed aggregando suas nequitias videtur mihi, quod licet originaliter in Caym incepérant, cum post solutionem Sathanæ, et per ejus cautelam sub figura sanctitatis, isti hypocritæ sunt excussi, sed quia homo posset in infinitum labi, in ipsis mendaciis fabulosis, ideo supposita harum Sectarum existentia, multa concernentia statum militantis ecclesie sunt notanda.*”—p. 155, b.

*Harpsfeld* censures this, as founded on a false spelling of the name of *Cain*; and compares it

to the objection brought by *Porphyry* against St. *Matthew's* Gospel, arising from confounding *Joachin* and *Joachim*: “ *Omnes denique monastice cohortes, nihil aliud illi sunt quam castra Caimitica. Ex qua voce Caim novus noster et tetricor Caim, quatuor mendicantium ordines, propter initiales literas, illis ut putat correspondentes, columniam instruit. Sed recidit illa ipsa calumnia in ipsius nefarium caput, ut olim similis in Porphyrii, contra Matthaeum evangelistam. Cain enim fuit frater Abel, non Caim. Et Porphyrius, propter imperitiam, Joachin et Joakim confudit; falsitatem Mattheo propter genealogiam inurere conatus.* ”

Hist. Wi-  
clef. c. ii.  
p. 172.

PAGE xxxiii. line 2.

londis.

“ They move lands [or nations] to battle, and peaceable persons to plete,” i. e. to engage in lawsuits.

PAGE xxxiii. line 5.  
priuylegies of ye court.

That is, of the Court of *Rome*. The meaning is, that by the privileges granted by the Court of *Rome*, many marriages, which by God's law would be unlawful, are recognised as lawful matrimony.

Ibid. line 10.

þis last forne þat Englisshe men maden in  
to Flandris.

The allusion is evidently to the "journey" or expedition into *Flanders*, undertaken by the authority of *Urban VI.*, against the adherents of the Antipope *Clement VII.*, under the conduct of the military bishop of *Norwich*, *Henry le Spenser*, A. D. 1383.

*Knyghton* thus speaks of this crusade: "Do-

*minus Henricus le Spenser Episcopus Norwi-  
censis, perrexit cum cruciatâ contra adhærentes  
Papæ Clementi, nam Francia, Scotia, Flandria,  
et multæ aliae nationes favebant et adhærebant anti-  
pape predicto. Collegerat namque dictus Episco-  
pus innumerabilem et incredibilem summam pecu-  
nie auri et argenti, atque jocalium, monilium, an-  
nulorum, discorum, peciarum, coeliarium, et alio-  
rum ornamentorum, et præcipue de Dominabus et  
aliis Mulieribus, nam dicebatur quod unica Domi-  
na ei contribuit C. li. Et sic aliae, quedam majus,  
aliae minus. Et quamplures ultra suum posse ut  
credebatur, ut beneficium absolutionis consequeren-  
tur pro se et suis benevolis amicis.*" The condi-  
tions of the indulgences promised by the Bishop  
to those who supplied him with men or money,  
may be seen in *Knyghton*, loc. cit. col. 2673.

The disastrous result of the Crusade is well  
known, and fully justifies what is said in the  
Text.

De Eventi-  
bus Anglie,  
ap. Decem  
Scriptores,  
col. 2671.

PAGE xxxv. line 10.

**no wonder zif yei enuenemyn.**

The bite of the Shrew mouse was thought to be poisonous, although not really so. Thus *Lye* says: "Sc̄peaþa, a shrew. *Mus araneus, cuius venenum occidit.*" Hence the allusion in the text, "Since convents of friars are shrews, no wonder if they envenom (or poison) men that come unto them."

PAGE xxxvii. line 16.

**ȝpen.**

A learned friend, in a letter addressed to the Editor on the meaning of this word, says: "It is the Anglo-Saxon *ȝeon*, which is still preserved in the provincial dialects of *England*, under the form of *sie* in *Derbyshire* and *Leicestershire*; *sine* or *sind* in the North of *England*.

and *Scotland*, all meaning to *strain* or *rince*. In the *Promptorium Parvulorum*, MS. Harl. 221, we have ‘*syynge or clensyng*, colans;’ but the Verb (perhaps by error of the scribe) takes the form of *sythyn* or *clensyn* *lycures*, colo. The pure Anglo-Saxon version of Matt. xxiii. reads, *ȝednehnid* *pone ȝnat awey*: where the verb *drain* is substituted for *strain*. The Versions of Tyndale, 1534; Cranmer, 1539; and Geneva, 1537, all read *strayne out*; and that of Rheims, 1582, *straine*; but, by an extraordinary blunder, continued to the present day, the Authorized Version of 1611 has *straine at*, which is an absurdity.”

PAGE xxxix. line 15.

**heilynge pat Ion forfendide.**

“The salutation which St. *John* forbade or prohibited;” alluding to 2 John, x.—“If ony

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man cometh to you & bringith not this tech-  
inge, nyle þe rescyeue him in to hous, nether  
seie þe to him heil, for he that seith to him  
heil, comyneth with his yuel werkis."—*Wy-  
cleyfe's Version.*

PAGE xlii. line 1.

**cantel.**

Read *cautel, cautela*; craft, artifice. One of the Articles attributed to our author, and condemned in the Council of *Constance*, was this:  
Orth. Grat. *Debemus credere quod nullus Papa Cæsareus est*  
Fascic. tom. *per ordinationem Jesu Christi, sed per cautelam*  
i. p. 274. *Diaboli in Ecclesiam introductus.*  
Ed. Brown. *Diaboli in Ecclesiam introductus.*

PAGE xliii. line 6.

**men han yem suspect of heresie.**

Two reasons for suspecting the friars of heresy are here given: 1. Because "they varien

in bileve of the sacred oost" [i. e. they differ in their belief respecting the manner of the presence of Christ's Body and Blood in the holy Eucharist]. 2. Because they cannot trace the origin of their institution to Christ, and therefore seem rather to be the fulfilment of the Prophecy, that many new sects or heresies shall arise in the latter Times.—p. xlvi. Hence our Author frequently calls them "the new orders," as being of recent origin, and belonging to what he regarded as the last Times of the Church."

In enumerating the differences of opinion amongst Friars, respecting the sacred Host, our Author charges them with maintaining, 1. That the Host is *in no manner* God's body, which, he says, is contrary to the words of Christ and of the Church. 2. That it is God's body, but in such a sense as to render this admission worth nothing; for some (he says) maintain that it is an accident without substance; if so it is not a

body at all (for body implies substance, as well as accidents), and therefore cannot be God's body. Others again evade any definite answer by saying that they believe in this as holy Church believes; but when asked how holy Church believes, and how we should believe, in order to believe as holy Church believes, they answer that the matter is subtle. But if this means anything, it means that the matter is unintelligible and inexplicable, and therefore that God requires us to believe what is unintelligible, which is impossible. Lastly, others say, that the Sacrament is God's Body "as it is in heaven." But the Host that men see bodily broken, and eaten generally of all the people, and moved, as other Hosts, from place to place, cannot be God's Body, as it is in heaven.

In illustration of these accusations against the Friars, see the articles objected against *Wycliffe* in the Council of *Constance*, under the

head *Contra Sacra-  
menta, et primo contra sacra-  
mentum Corporis Christi.*

Apud Orth.  
Grat. Fas-  
cic. i. pp.  
266-7. Ed.  
Brown.

The theological reader, on comparing these statements with the words of our Author, will see clearly that the present doctrine of *Transubstantiation* was not at that time fully developed in the Christian Church.

PAGE xlvi. line 2.

### Carmes seien.

The “Carmes” or *Carmelites* pretended that they were founded by the Prophet *Elias*, who retired to Mount *Carmel* to escape the persecution of King *Ahab*. This was denied by other religious orders, and the contest continued until the seventeenth century, when it broke out afresh with such warmth that the Court of *Rome* deemed it prudent to issue a brief, dated Nov. 29, 1698, enjoining silence on that subject

1 Kings,  
xviii. 19,  
42.

Butler,  
Lives of the  
Saints (in  
B. Albert,  
Apr. 8).

in all time to come. The “Austyns,” or *Augustinian* Friars, say that they were founded by St. *Austin*, A. D. 388, and therefore “were many hundred winters before other Friars;” the “Preachers,” or *Dominicans*, and the “Minors,” or *Franciscans*, having been confessedly founded in the thirteenth century; and the *Carmelites* having derived their rule, and (as all but themselves maintained) their origin, from *S. Albert of Jerusalem*, about A. D. 1209.

PAGE xlvi. line 13.

apostemes.

Among the articles alleged against *Wycliffe*, and condemned in the Council of *Constance*, was

Orth. Grat. Fascic. tom. i. p. 274. Ed. Brown. the following: *Deus non sinens Apostema illud, sc. Papam, in Ecclesia sua amplius perdurare, ilam putredinem in nido illo diabolico congregatam, divisit in duo capita, ut melius pateat sanies Antichristi.*

PAGE lvii. line 7.

pat zif two men ben of oo date.

This is an allusion to *Sexti Decr.* lib. i. tit. 3, *de Rescriptis*, c. 14, *Duobus*, which enacts that if two claimants present to the Patron or Patrons of a prebend or benefice Papal Provisions of the same date, he is to be preferred who makes the first claim, if it shall appear that the Pope did not intend to prefer one of them to the other. *Si vero neutri eorum, vel utriusque Canonicatum contulimus: tunc (ex quo in gratia sunt æquales) is, qui primo præsentaverit, erit potior in Præbenda.* These are the words of Pope *Boniface VIII.*

PAGE lvii. line 10.

pat men shulen onys be shryben.

See the famous canon of *Innocent III.*, *Omnis Decretal. utriusque Sextus*, which is the foundation of the lib. v. tit. 38, c. 12.

present Romish practice of auricular confession. It enacts that every adult shall once in the year, at least, confess to his or her proper priest, and once in the year, at least, receive the Holy Communion: *Omnis utriusque Sexus fidelis, postquam ad annos discretionis pervenerit, omnia sua solus peccata saltem semel in anno fideliter confiteatur proprio sacerdoti; et injunctam sibi paenitentiam propriis viribus studeat adimplere, suscipiens reverenter, ad minus in Pascha, Eucharistiae Sacramentum.*

PAGE lxi. line 7.

**shrift more shameful.**

That is, open or public confession of sins, which is "more shameful," i. e. brings more shame to the penitent. Our author's argument is, that the canon *Omnis utriusque Sexus* undervalues not only private confession to God, but also public confession before the congregation,

which, as being “more shameful,” would be a better test of sincerity; and that it enjoins *private* confession (although a newly founded ordinance) as necessary to salvation. One of the Articles alleged against our Author, and condemned in the Council of *Constance*, was this, “*Papa non habet potestatem condendi hanc legem: Omnis utriusque Sexus.*”

Orth. Grat.  
Fascic. i.  
p. 274.

PAGE lxiii. line 10.

pe pope wip his cardinalis.

This passage is probably the foundation of the following article attributed to our Author, and condemned in the Council of *Constance*: *Dominus Papa, Episcopi, omnes Religiosi, vel puri Clerici titulo perpetue possessionis dotati, debent renunciare illis in manus Brachii secularis. Quod si pertinaciter noluerint, per seculares Dominos cogi debent.* *Ibid. p. 271.*

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PAGE lxxxiii. line 2.

*apostasia cleri.*

By the Apostacy of the clergy in this tract, our author means their desertion of their spiritual functions, by entangling themselves in worldly affairs. See the *Petitiones quoad Reformationem Ecclesiae Militantis*, of *Richard Ulsteron*, A.D. 1408, published by *Van der Hardt*.  
Concil. Constant. tom. i. part. 27.

The eleventh article of this tract is *Contra Apostasiam clericorum, sese secularibus negotiis immiscentium.*

PAGE lxxxiv. line 3.

*privat religioun.*

Men of private religion, i. e. belonging to particular religious Orders.

PAGE lxxxiv. line 5.

wipoute pise two firste.

That is, *extra*,—not *included* in the two former classes.

PAGE lxxxv. line 1.

þat gewiþ it.

Perhaps we should read “that seweth [followeth] Christ.”

PAGE lxxxv. line 11.

þo that setten.

*Tho for those.* Such external signs as the religious Habit of the mendicant Orders have a tendency, our Author says, to withdraw from love of Christ those who set so much trust (or faith) in them, and bind themselves (by vows) to observe them perpetually: for they *needen*

(i. e. necessitate, compel) a man to take heed to sensible things, &c.

PAGE lxxxvi. line 8.

*pis ordre.*

That is, Christ's order, or religion, asketh [requireth] not such outward signs.

PAGE lxxxviii. line 11.

*turne upsdoun wisdom of kind.*

That is, turn upside down the wisdom of nature.

Ibid.

*Aristotle soylip an argument.*

That is, assoileth, removeth, solveth, or refuteth an argument. See *Aristot. De partibus Animal. lib. iv. c. 10.*

PAGE xciii. line 8.

*feynep antecrist.*

That is, Antichrist feigneth, pretendeth to, such power.

PAGE ciii. line 15.

*þe prelate.*

That is, to the Pope. Our author is here combating the doctrine that all Divine grace must first come to the Pope, and then be “departed,” i. e. distributed, by him, in whatsoever way he may please to sell it amongst his subjects, that nothing may be without him.

PAGE cv. line 3.

*bisshopis possessioners.*

That is, bishops holding worldly possessions, or secular endowments.

PAGE cxv. line 2.

**Hit semþth to me/ seith Austyn.**

Opp. Ed.  
Bened. Pa-  
ris, 1681,  
tom. iv. 53.  
E.

The passage quoted is from S. Augustine's *Enarrat. in Ps. ix. ver. 21*: "Constitue Domine Legislatorem super eos. *Videtur mihi Antichristum significare, de quo Apostolus dicit, Cum re- velabitur homo peccati.* Sciant gentes quoniam homines sunt. *Ut qui nolunt liberari a Filio Dei, et pertinere ad filium hominis, et esse filii hominum, id est, novi homines, serviant homini, id est veteri homini peccatori,* quoniam homines sunt." And, again, *Ps. ix. alter. v. 8*: "Sedet in insidiis cum divitibus . . . In occultis ut interficiat innocentem. In occultis puto dictum esse, ubi non facile intelligitur quid appetendum, quidve fugiendum sit. *Innocentem autem interficiere, est ex innocentie facere nocentem.* Oculi ejus in pauperem respiciunt. *Justos enim max-*

*ime persecuturus est, de quibus dictum est, Beati pauperes spiritu, quia ipsorum est regnum cælorum. Insidiatur in occulto, velut leo in cubili suo. Leonem in cubili dicit eum, in quo et vis et dolus operabitur. Prima enim persecutio Ecclesiae violenta fuit, cum proscriptionibus, tormentis, cædibus, Christiani ad sacrificandum cogerentur: altera persecutio fraudulenta est, quæ nunc per cujuscemodi hereticos et falsos fratres agitur; tercia superest per Antichristum ventura, qua nihil est periculosius; quoniam et violenta et fraudulenta erit. Vim habebit in imperio, dolum in miraculis. Ad vim relatum est, quod dictum est, leo; ad dolum, quod dictum est, in cubili suo.*" Our author then omits some passages, and goes on to quote the commentary of *St. Austin* on ver. 10. In muscipula sua humiliabit eum: " *Cum enim signa illa facere cœperit, quanto mirabiliora videbuntur hominibus, tanto illi sancti, qui tunc erunt, contemnentur, et quasi pro nihilo habebuntur. Quos*

Augustini  
Opp. Ed.  
Bened. Pa-  
ris, 1681,  
tom. iv. 55,  
F. 56, A.

*ille, cui per justitiam et innocentiam resistant, mi-  
rificis factis superare videbitur. Sed inclinabitur,  
et cadet, dum dominabitur pauperum, id est,  
dum quelibet supplicia irrogabit resistantibus sibi  
servis Dei."*

PAGE cxviii. line 6.

This seith Psodre.

The passages quoted are from *Isidorus His-  
palensis*: "Omnis qui secundum Christianæ pro-  
fessionis normam aut non vivit, aut aliter docet,  
Antichristus est. . . . In quo tempore [sc. Anti-  
christi] per patientiam gloriosi erunt sancti, non  
per miracula, sicut martyres fuerunt priores. Illi  
enim et persecutores sustinebunt, et facientes pro-  
digia. Proinde et durius bellum sustinebunt, quia  
non solum contra persequentes, sed etiam miracu-  
lis coruscantes dimicaturi sunt."

Sententia-  
rum, sive de  
Summo Bo-  
no, lib. i.  
cap. 28;  
[Opp. S. Isi-  
dori, ed. Jac.  
du Breul,  
Col. Agr.  
1617, p.  
424.]

PAGE cxviii. line 11.

As seynte Gregore seith/ in the sybethe  
boke of his registre/ the 32 c<sup>o</sup>.

The passage here quoted occurs in St. *Gregory's Registr. Epistolar.*, lib. v. ep. 21, of the *Bened.* edition [ep. 34, of the old editions]. The words are, speaking of John, Bishop of Constantinople: “*Triste tamen valde est, ut patienter feratur, quatenus despexit omnibus, praedictus frater et coepiscopus meus solus conetur appellari Episcopus. Sed in hac ejus superbia quid aliud nisi propinqua jam Antichristi esse tempora designatur.*” The other passage quoted by our author from “the seventhe boke of his registre the 29. c<sup>o</sup>” occurs, lib. vii. ep. 33, of the *Bened.* ed. and ep. 30 of the old editions. The words are: “*Ego autem fidenter dico, quia quisquis se universalem sacerdotem vocat, vel vocari*

S. Greg.  
Opp. ed.  
Bened. tom.  
ii. 751, C.  
and 881, D.

*desiderat, in elatione sua Antichristum præcurrit,  
quia superbiendo se ceteris præponit.*"

PAGE cxix. line 1.

Also God seith in Job / &c.

What follows is a translation of St. *Gregory's* Commentary on Job, xl. 12; and occurs "in the two & thritti boke of his moral. The 12 & 13 chapit," according to the old division, but now in cap. xv. of the Benedictine edition. The

Opp. B  
Greg. Ed.  
Bened. Pa-  
ris, 1705,  
tom. i. 1058,  
E.

words are: " *Quid autem cauda Behemoth istius,  
nisi illa antiqui hostis extremitas dicitur; cum ni-  
mirum vas proprium illum perditum hominem  
ingreditur, qui specialiter Antichristus nuncupat-  
tur? Qui quoniam modo honoribus seculi, modo  
signis et prodigiis factæ sanctitatis in tumorem po-  
tentiae elevari permittitur, recte voce Dominica  
cauda illius cedro comparatur. Sicut enim cedrus  
arbusta cetera in altum crescendo deserit, ita tunc*

*Antichristus mundi gloriam temporaliter obtinens, mensuras hominum et honoris culmine et signorum potestate transcendet. . . . Quæ enim pænarum genera novimus, quæ non jam vires martyrum exercuisse gaudemus? Alios námque improviso ictu immersus jugulo gladius stravit; alios crucis patibulum affixū, in quo et mors provocata repellitur et repulsa provocatur. Alios hirsutis serra dentibus attrivit: alios armata ferro insulcans ungula carpsit; alios belluina rabies morsibus detruncando comminuit: alios ab intimis viscerum per cutem pressa vis verberum rupit; alios effossa terra viventes operuit: alios in altum demersos in mortem præcipitum fregit; alios in se projectos aqua replendo absorbuit; alios edax flamma usque ad cineres depasta consumsit. Cum igitur Behemoth iste caudam suam in fine mundi nequius dilatat, quid est quod in his tormentis tunc atrocius crescat, nisi hoc quod in Evangelio Veritas per semetipsum dicit, Surgeut pseudo-*

Ibid. 1059,  
D.

christi et pseudoprophetæ, et dabunt signa magna et prodigia; ita ut in errorem mittantur, si fieri potest, etiam electi? *Nunc enim fideles nostri mira faciunt, cum perversa patiuntur: tunc autem Behemoth hujus satellites etiam cum perversa inferunt mira facturi sunt. Pensemus ergo quæ erit humanæ mentis illa tentatio, quando pius martyr et corpus tormentis subjicit, et tamen ante ejus oculos tortor miracula facit. Cujus tunc virtus non ab ipso cogitationum fundo quatiatur, quando is qui flagris cruciat, signis coruscat?*" It will be seen that our author in his translation of the latter of these passages has greatly abridged the description of the sufferings of the martyrs; and in the former passage, although it is given exactly as it stands in the MS., yet it is probable that a word or two were omitted by the transcriber. For "his taile is likenyd to a cedre, wexyng in heghthe, passith other underwood," we should probably

read “his taile is likenyd to a cedre. For as a cedre, wexyng in height, passith other underwood, so antecrist,” &c.

PAGE cxxiv. line 17.

collectors.

That is, the collectors of papal and regal dues, dimes, annates, &c. See the Bull of Pope *Nicholas IV.*, A. D. 1290, addressed to King *Edward I.* ap. *Rymer*, Fœd. tom. ii. 475: “*Tecum tamen præcipue*,” he says, “*non in tenebris sed in luce ambulare volentes, nolumus te latere, quod nostræ intentionis existit, ut colectores, seu superintendentes ejusdem decimæ colligendæ, deputandi a nobis, declarationes observent quæ in collectoribus, seu superintendentibus collectæ decimæ sex annorum, impositæ a felicis recordationis Gregorio Papa decimo, prædecessore nostro, in concilio Lugdunensi hactenus sunt servatae, seu ab Apostolico sede in prædictis regnis et terris, mandatae servari:*” and then he goes on to give the

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rules or regulations to be observed by the Collectors. See the Introd. to Dr. *Reeves's Eccles. Antiquities of Down, Connor, and Dromore.*

PAGE cxxviii. line 7. -

*crakowæ pykis.*

Ad. an.  
1382.

Vit. Ric. II.  
p. 126, Ox-  
on. 1729.

These were the "piked shoes" which *Stow* describes in his Chronicle; after mentioning the marriage of *Richard II.* to *Anne*, "daughter of *Uecelaus*, King of Bohem," he adds: "In her dayes began the use of piked shoes, tyed to their knees with chaines of silver & gylt." And the Monk of *Evesham*, author of the Life of King *Richard II.*, published by *Hearne*, thus speaks of them: "*Cum ista Regina* [sc. *Anna*], *venit* [leg. *venerunt*] *de Boëmia in Angliam abusiones illæ execrabilis, sotulares scil. cum longis rostris* (Anglice *Cracowys*, vel *Pykys*) *dimidiam virgam largiter habentes, ita ut oporteret eos ad tibiam ligari cum catenis argenteis, antequam cum eis possent incedere.*"

PAGE cxxix. line 3.

*þei usen no redyng at þe mete.*

Alluding to the custom of religious houses and families, a custom still enjoined by the Statutes of many of our Colleges in the Universities, of reading the Bible, or some other religious book, at meals. This custom our author complains had been abandoned, and, instead of holy Scripture, or good books, the religious of his day read nothing at their meals but tales of *gestours*, or “*John Andrew and his daughter*,” or “*the cretals*,” i. e. the *Decretals*, and “*the Clementines*.”

*Johannes Andreæ*, or *Giovanni d'Andrea*, was one of the most distinguished canonists of his day, and Professor of Canon Law, first at *Pavia*, and afterwards at *Bologna*. One of his daughters (who was herself also a learned

Mazzuchelli  
Scrittori  
d'Italia, vol.  
i. part. ii.  
p. 695.

*Bayle's  
Dict. sub  
Andreas  
(John).*

canonist, and is said to have occasionally delivered lectures in her father's chair,) was named *Novella*; and hence he gave the name of *Novella* to his celebrated *Commentaria in Decretales et Sextum*. This is the work which our author calls "Ion Andrew or his daughter," and which he accuses the monks of reading, instead of the Bible. *Novella* was also the name of John Andreas's mother. He died of the great pestilence, July 7, 1348, at *Bologna*, and was buried in the church of *St. Dominick* in that city, where his monument is still to be seen.

The other books here mentioned, constituting the body of the Papal laws, are so well known that it is only necessary to state that the five books of *Decretals* were compiled under *Gregory IX.*; the *Liber sextus Decretalium* was added by *Boniface VIII*, in 1298; and the *Clementine Constitutions*, in five books, were compiled under *Clement V.*, but published by

his successor, *John XXII.*, in 1317, who afterwards added twenty additional constitutions of his own, under the name of *Extravagantes*. These additions to the code of the Canon Law are frequently noticed and censured by our author, under the name of "the New Law."

See "Apology for *Lollard* Doctrines, attributed to *Wickliffe*," Introduct. p. xlivi.

PAGE cxxx. line 11.

*kynnos.*

*Sic* in MS. Perhaps a mistake for *kyndes*.

PAGE cxxxii. line 4.

*nurischen hem per inne.*

That is, nourish the people in sickness and sin; promote or foster sickness and sin.

PAGE cxxxiii. line 1.

*prisones.*

Perhaps a mistake of the MS. for *prisoners*.

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PAGE cxxxviii. line 15.

**Crist parted wiþ folk.**

That is, divided with, shared with folk, of the goods he had or possessed.

PAGE cxl. line 1.

**berres.**

*Sic* in MS. Perhaps a mistake for *Werres*, i. e. wars.

Ibid. line 10.

**to pyne in hise breþern.**

That is, wherein to cause his brethren to pine. *To pine in* is taken as an active verb.

Ibid. line 15.

**a þettur.**

For *founden* it *better*.

PAGE cxli. line 4.  
to rest on his hed.

We would now say *to rest his head on*, or *on which to rest his head*.

PAGE cxli. line 14.

¶ Crist sith I.

This passage is obscure. Perhaps *sith* is for *saith*: and if so the meaning may be this: *O Christ say I*, in the English language, *full meekly*; and *they say, that*, by using the vernacular tongue, *we forworship*, that is, profane God's worship; *for if a poor man spoke so*, using the English language, *Antichrist would disdain*, i. e. be indignant. *But if his own clerks speak fair Latin, lie they never so evil, as boasters and braygers, he alloweth them [tolerateth them] well.*

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PAGE cxlii. line 17.

hise disciples seyen pat he is God in erpe.

This is a reference, most probably, to the *Decretum*, Dist. xcvi. c. 7, *Satis evidenter*, where the following words are quoted from one of the letters of Pope *Nicholas I.* to the Emperor Michael: “*Satis evidenter ostenditur, a seculari potestate nec ligari prorsus, nec solvi posse Pontificem, quem constat a pio principe Constantino . . . . Deum appellatum.*”

It is possible, however, that our author may refer also to the famous passage in the Commentary of *Zenzelinus de Cassanis*, on the *Extravagants* of Pope *John XXII.*, *De verb sign.* tit. xiv. c. 4, which may have been known to him when writing this tract, as *Zenzelinus* flourished about 1320: ¶ *Declaramus, ad fin.*: “*Credere autem Dominum Deum nostrum Papam, conditorem dictæ decretalis, et istius, sic non*

*potuisse statuere, prout statuit, hæreticum censetur.*" I quote from the edition of the *Corpus juris Canonici, Venet.* 1604. Some other editions omit the word *Deum*, and many Romanist controversialists maintain that the insertion of that word was an error of transcription, or of the press. But this error appears not to have been so regarded in *Wycliffe's* time. See Mr. *Gibbings's* learned note on this subject, p. 5 of his edition of *Calfhill's Answer to Martiall*, published by the *Parker Society*.

PAGE cxlv. line 1.

*per pees shulde be.*

That is, where peace should, or ought, to be.

Ibid. line 14.

*betokeney her mytres.*

Alluding to the common opinion which supposed the divisions of the episcopal mitre to

Glossar. in  
v. *Mitra*.

denote the Old and New Testaments. *Du Cange* quotes the following lines from *Jacobus Cardinalis* [i. e., I suppose, *Jacobus Caietanus*, nephew of Pope *Boniface VIII.*], who wrote an account of the coronation of that Pontiff in heroic hexameters, and describes the Papal mitre thus:

“Cornua fronte gerit, duplicem signantia legem,  
Legem quippe novam Christi, veteremque, figuram.”

PAGE cxlv. line 15.

if al yeſ ſkepen neſper/ but only ye popis.

That is, although they keep neither the old nor the new law, but only the Pope's law. The words which follow seem to signify: “And if we regard their simony, we shall be of opinion, that they break daily the old and new law, and threaten well nigh to burn the books that God's law is in.”

PAGE cxlvii. line 4.

**superaltares.**

The *superaltare* was a portable Altar, or slab of marble to be laid on an Altar, on which the Sacrament was consecrated. *Du Cange* says that *Glossar.* in the word was also used to signify the *Ciborium*, *voce.* or canopy over the Altar.

Ibid., line 5.

**but men.**

*But*, i. e. *unless*; except men buy their blessings for many marks and pounds.

PAGE cxlvii. line 6.

**golden trentals.**

That is, Trentals of Guilds. The Guilds were religious Societies in their origin, and every member of a Guild had a right to the prayers

and Masses of the Chaplains supported out of the corporate property. A *Trental* was an Office of thirty Masses. Vid. *Du Cange*, Glossar. in vv. *Trentale*, *Tricenarium*, *Trentena*, 2. and *Nares*' Glossary, in v. *Trentall*.

PAGE cxlvii. line 10.

*crysthe sellynge & houselpens takynge.*

That is, selling of chrisome or chrisme cloths for Baptism; and housel-pence taking,—taking money for the *housel*, the Eucharist, *hostiola*, Anglo-Saxon, *hujel* or *hurl*.

PAGE cl. line 13.

*sip pe fend was loosed.*

Alluding to Rev. xx. 7. Our Author seems to count the thousand years from the date of the Apocalypse, which would bring the end of that period, when Satan was loosed, to about

the year 1100. The establishment of the Mendicant Orders in the next Century would therefore belong to the period "since the devil was loosed." The meaning of the passage seems to be this: "they," *scil.* Antichrist and his followers, "send about four sects of beggars," [i. e. the four Mendicant Orders], "which men suppose to be the same that brought in the faith, since the fiend was loosed" [i. e. since the beginning of the thirteenth century], "with power to give pardon, and to sell pardons in whatever way they pleased."

PAGE cli. line 8.

a somer with a bell *pei seyne*.

That is, a summoner, or summoner, with a bell, they say, i. e. profess or pretend, to warn the people to confirm their children. Or perhaps *seyne* may signify to bless, to sanctify.

*Errata sic corrigē*

Pag. . . **x.** lin. 15, for fadēr read fader.  
— **xiii.** — 7, dele pat.  
— **xviii.** — 4, wa, *sic in MS.* *Sed leg. max.*  
— **lviii.** — 8, for fōt read for.  
— **xci.** — 4, te for to. *Sic in MS.*  
— **cxlii.** — 11, for renning / houndes read renning-houndes.

## **GLOSSARY.**



## GLOSSARY.

## A.

*ABAC*, aback, backwards.  
*a bigge*, to suffer, to atone for.—  
 cxxxviii. The word occurs  
 in Chaucer under the forms  
*abegge, aby, abeye, abie*. See  
*Jamieson*, Scott. Dict. in v.  
*aby*.  
*abite, abyte*, habit, monastic ha-  
 bit or dress; *bodiliche abyte*,  
 dress of the body.—lxxxiv.  
*affien*, trust, place affiance in.  
*aȝen*, against, again.  
*aȝenstoden*, withheld, stood a-  
 gainst, resisted.  
*algatis*, always, *omnino*; Anglo-  
 Sax. *Algeatry*.  
*al if, al ȝif*, although.  
*amercy*, to amerce, fine, tax.  
*anents, anens, anenst*, concern-  
 ing.  
*anker*, an anchorite.

*anoye*, annoyance, trouble, grief.  
*a payzed*, contented, satisfied,  
 appeased.  
*apropring*, appropriating; “a-  
 proping of churches,”—  
 xxviii.; appropriating the  
 tithes or spiritual income to  
 secular purposes, or to mo-  
 nasteries. See *Du Cange*, sub  
 v. *appropriare*.  
*artid*, constrained, compelled;  
*artyn*, arcto, coarcto. Vid.  
*Promptuar. Parvulor.*  
*aspied*, watched, spied.  
*assai*, sit or seat [French *as-  
 sayer*]; “assai hem by  
 hemself,” seat them (apart)  
 by themselves; i. e. they are  
 peculiar cases, not to be taken  
 as a rule.—vi.  
*assoylen*, to absolve, dissolve,  
 dissipate, refute.  
*auaunce*, advance.

*auysen*, behave; "if men avy-  
sen hem well,"—i. e. "if men  
conduct themselves well."—  
xxxii.

## B.

*bake*, back.  
*bayard*, a horse, properly a bay  
horse; *equus baiardus*, or *ba-  
gus*. Vid. *Du Cange*, in v.  
*beckus*, *beks*, obeisances, cring-  
ings, courtesies.  
*betyngis*, beatings.  
*bigge*, see a *bigge*.  
*bisen*, buy.  
*bihighte*, promised.  
*bileve*, faith, creed; "hope be-  
neth bileve," i. e. a hope  
which is lower than or infe-  
rior to faith. — vi. x. xix.  
"Biside beleve," over and  
above actual matter of faith.  
— xix. Sometimes used to  
signify Holy Scripture, that  
which we are bound to receive  
as matter of faith. "Poul  
seith in our bileve," i. e. in  
Scripture.—v.  
*bisiliche*, busily.  
*blaspheme*, blasphemer.

*bletheliche*, blithely, gladly.  
*bokiler*, buckler, shield.  
*boot*, boat.  
*brenne*, burn.  
*brodehookid*, broadhooked.  
*brollis*(?)—cx. This word the  
Editor is unable to explain.  
See *Postscript*, p. ccxxiii.  
*but if*, unless; *but ȝif we have*  
*thenne bryde clothis*, unless  
we have then wedding gar-  
ments.—cxii.  
*by syde*, besides, in addition to.

## C.

*cacche*, compel, drive, *abigo*.  
See *Prompt. Parvulor.* in v.  
*cauchare*.  
*cautel*, craft, cunning.  
*caymes castelis*, see note, p.  
clxxiii.  
*cely*, silly.  
*chaffere*, merchandize, purchase.  
*chafferith*, bargaineth, maketh  
merchandise.  
*charious*, Latin, *carus*, charge-  
able, onerous, expensive,  
costly.  
*chaud*, hot; [applied to spice-  
ry].—cxxxi.

<i>chepynge</i> , a market.	<i>deled</i> , dealt, distributed.
<i>cheryng</i> , choosing, election.	<i>deme</i> , to judge.
<i>cherveteyn</i> , chieftain.	<i>demyng</i> , judging.
<i>clepen</i> , <i>clepe</i> , to call; <i>clepid</i> , called.	<i>demonyes</i> , demons; <i>the demonyes causes</i> , the devil's causes.
<i>comunyd</i> , made common, held in common with.	—cxliv.
<i>cordewane</i> , Cordwain, Cordovan leather, from Cordova or Corduba, in Spain.	<i>departid</i> , separated, severed, divided.
<i>corue</i> , carved, sculptured.	<i>depe</i> , deep; <i>deppist</i> , deepest.
<i>coveise</i> , covetousness, lust.	<i>deuors</i> , divorce.
<i>crakowe pikis</i> , see the note, p. cc.	<i>diȝt</i> , prepared, decked, dressed up; <i>diȝten</i> , to prepare, to dress.
<i>croken</i> , crook, bend, bow down.	<i>dymes</i> , tithes, <i>decime</i> .
<i>croseri</i> , <i>croserie</i> ,—lxix. lxxii. —tribute, pecuniary exactation. [French, <i>croisaige</i> , from the coin <i>croasatus</i> , so called from the cross stamped on it. Vid. <i>Du Cange</i> , <i>croasatus</i> , 2. The word <i>cross</i> is used by <i>Shakespeare</i> to denote a piece of money. Vid. <i>Nares's Gloss.</i> in v.]	<i>dispeirith</i> , despairing; used in the sense of disbelieveth, expecteth not.
	<i>don</i> , do; <i>thei dor not don unto</i> , they dare not do, or act so, unto.—cxlv.
	<i>doren</i> , dare.
	<i>dowe</i> , endow; <i>dowid</i> , endowed.
	<i>drift</i> , dirt.
	<i>dugardes</i> , bows, obeisances.—cxlviii.—from <i>dug</i> , or <i>duck</i> , to bow down, to stoop.

*D.*

*dedis*, acts, deeds; applied to the *Acts* of the Apostles.

*dekenes*, deacons, Levites.

*E.*

*eyr*, air.

*eysel*, vinegar.

*erexies*, heresies.  
*evene with*, equal to.

## F.

*falle*, befall, happen; “it may  
falle,” it may happen.—xix.  
*fardel*, burden, bundle, bag-  
gage.  
*fast*, vehemently, zealously.  
*fend*, fiend, the devil.  
*fer*, far,  
*forsfendide*, forbade, prohibited.  
*foryguyng*, bestowing, giving.

## G.

*gabbe*, to lie, speak falsely; *gab-  
bith*, lieth, speaketh falsely,  
mocketh; *gabbyngis*, Ang.-  
Sax. *gabbunȝ*, *derisio*, lying.  
*ȝaf*, gave.  
*ȝede*, went.  
*ȝe*, yea.  
*ȝif*, if.  
*gestour*, an actor, a player; *ges-  
ticulator*.—*Prompt. Paro.*  
*gile*, guile, snare, deceit.  
*gileth*, guileth, beguileth, de-  
ceiveth.  
*grete*, greet, salute.  
*grucche*, grudge, murmur.

## H.

*hakeneye*, a horse, a nag; Spa-  
nish, *haca*, *hacana*, a nag,  
a gelding, a poney.  
*hayward*, *heyward*, Anglo-Sax.  
*hæȝpeaȝd*, a steward, pro-  
perly keeper of cattle.—  
*Prompt. Parvulor.* p. 284.  
*heyede*, exalted, honoured; *noon  
heyede more then Crist secu-  
ler lordis*, no man exalted se-  
cular lords more than Christ  
did.—xcviii.  
*heilyng*, hailing, greeting, salu-  
tation.—xxxix.  
*heither*, either.  
*hem*, *hemself*, them, themselves.  
*herd*, shepherd.  
*hewe*, head.  
*hiȝ*, high.  
*hyne*, a labourer, a hind.  
*hooliche*, wholly, entirely.  
*hoomly*, homelily, humbly, do-  
mestically, familiarly.  
*houselpens*, see note, p. ccx.

## I.

*if al*, although.  
*glyche*, alike, equally.

*Yngdis*, Indians, Hindoos.  
*ynow*, enough.

## J.

*jape*, to mock.  
*japere*, a jester, buffoon; *nugax*,  
*nugaculus*.—*Prompt. Parv.*  
*jugyng*, judging.

## K.

*kitt*, cut.  
*kychyn*, kitchen.  
*kynd*, nature; “notabli to  
mannes kynd,” especially as  
regards man’s nature.—xvii.  
“Color out of kynde,” of an  
unnatural colour.”—cxxxi.  
*kynrede*, kindred, tribe; “the  
kynrede of *Lery*,” the tribe  
of *Levi*.—xxvii.  
*knight*, a servant, pupil, or fol-  
lower.  
*knyttid*, joined, united.  
*kunnen*, know.

## L.

*large*, bountiful, generous.

*leed*, lead; “bull of leed,” the  
Pope’s leaden bull or *seal*.  
*legged*, alleged, quoted.  
*leme* or *lyme*, limb, member.  
“Leme of hooli chirche,” i. e.  
member of holy church.—v. l.  
*lene*, lean.  
*lengere*, longer.  
*lepful*, basket-full.  
*leyngis*, lies, falsehoods.  
*letten*, hinder, impede.  
*leue*, leave, forsake, leave off.  
*leue*, leave, permission.  
*lewid*, lay; Anglo-Saxon *læpd*,  
*leped*, *laicus*, unlearned,  
common; *lewid men*, laymen.  
*licly*, likely, probable.  
*lige*, to lie down, to remain.  
*lyzen*, lie, speak falsely.  
*lyſer*, liar.  
*liȝtlierr*, [lightlier,] more easily.  
*lyme* or *leme*, limb, member;  
“a fend’s lyme,” i. e. a mem-  
ber of the devil.—vi.  
*lore*, teaching, doctrine.  
*lower*, below, inferior to him.

## M.

*magreth*, *maugre*, in spite of.  
French, *malgré*.

*maliss*, malice, vice.  
*manquellers*, murderers, man-  
 killers.  
*maumetis*, idols.  
*meche, myche*, much.  
*mede*, reward, meed.  
*medele*, mix, mingle.  
*meed*, reward.  
*meyne* (French, *meenie* or  
*meenée*), family, train, fol-  
 lowers, dependants. — xvii.  
 [Mediæval Latin, *maisnada*  
 or *mainada*, quasi *mansio-*  
*nata seu familia*. Vid. *Du*  
*Cange* in *vv.* Hence *de-*  
*meene*, *masnagium*, *mesna-*  
*gium*, Fr. *menage*. *Meiny*  
 occurs in *Shakespeare's Lear*,  
 ii. 4. See *Nares's Glossary*.]  
*mekhen*, to humble; *mekith hym*,  
 humbleth himself.  
*myrye*, merry.  
*mys, a mys*, amiss.  
*moke*(?)—cxlvii. See *Post-*  
*script*, p. cxliii.  
*mortesied*, held in mortmain,  
 Fr. *amortissement*; Lat. *a-*  
*mortizare, mortificare*, and  
*morticina possessio*.  
*mote*, to moot, to declaim, to  
 dispute.—cxliii.

*moten*, may, might.  
*mowne*, may be able.  
*mut*, must.

## N.

*needen*, necessitate, render ne-  
 cessary.  
*nevleries*, novelties.  
*noye, noie*, to hurt, to injure.  
*nolden* (pret. of *nyl*), will not,  
 refused.

## O.

*oo, one*.  
*on lyve*, alive.  
*ouwhere*, anywhere.

## P.

*payzed*, see *apayzed*.  
*parted*, divided, shared.  
*pees*, peace.  
*peyreth*, injureth, impaireth;  
*peyred*, injured.  
*peyryng*, harm, damage.  
*pentauncers*, penitentiarii, peni-  
 tents.

*perseyue*, perceive.

*persen*, pierce, penetrate, enter.

*piledes*, pillaged, plundered.

*pilen*, pillage, plunder.

*pynche, pynche at*, to cavil at, find fault with.

*pituos*, pious, merciful.

*plete*, plead, go to law.

*plete*, French *plet*; *pletum, plenum*, i. e. *vadimonium*, vid.

*Du, Cange* in voc.

*plusechaud*, very hot, as we would now say *extra-hot*, [applied to spicery].—cxxx.

*pule*, people.—cxxxviii. [Perhaps an error of transcription for *peuple*; but it occurs again cxxxvi. line 1.]

*pursue*, persecute.

Q.

*quisschyns*, cushions.

R.

*racches*, hounds, scenting dogs.

—cxlili. See *Jamieson, Scott.*

Dict. v. *Rache*.

*recche*, reck, care for, regard.

*rehetours*, see note, p. clxxi.

*rennyng*, running.

*rennyng-houndes*, running-hounds.—cxlii.

*reue, reve, or refe*, rob, take away; *reuth*, reaveth, rob-beth, plundereth, carrieth off. *reves*, stewards, bailiffs [or perhaps we should read *revers*, robbers.—cliii.]

*reume, rewme*, realm.

*rikene*, reckon.

S.

*sawzen*, saw.

*seeke*, sick.

*seelde*, sold.

*seel*, seal.

*seeth, a seeth*, a boiling or burning.

*seyne*, say.

*seynes*, synods.

*seketours*, perhaps sequesters, or sequestrators, holding property in trust for a minor or a creditor.

*sequestris*, sequestrators.

*shrewe*, a contentious, mischievous, ill-conditioned person.

*shrewednesse*, contentiousness, impudence, wickedness.

*syen*, strain, drain out, Anglo-Saxon, *yeon*.

*syngynge*, singings.

*syngnet*, signet, seal.

*sygnys*, signs.

*sith*, *sithe*, since.

*slyze*, sly, cunning, crafty.

*smacchith*, smacketh, tasteth, savoureth of.

*snybbe*, snub, sneak, or sneb, to censure, reprimand; *snybide*, snubbed, censured, reproved; *snybbyng*, censure, reproof.

*soylen*, to solve, acquit, refute. *somedel*, somewhat, partly.

*somer*, a somner, or summoner. See *summour*.

*sone*, soon.

*sooth*, truth, true.

*sorier*, more sorry.

*sotheli*, soothly, truly.

*spensis*, expenses.

*spore*, spur; *to kyke agen the spore*,—xcix. contra stimulum calcitrare, Acts, ix. 5.

*spryngynge*, sprinkling.

*steiede*, ascended.

*steyid* (see *steiede*), ascended.

*strecchid*, stretched, extended.

"Sith vertu of a kyng must be strecchid bi all his reume," i. e. as a king's power must be spread (or extended) throughout his whole realm.

*sue*, follow.

*sunner*, sooner.

*summour*, summoner or apparitor. Vid. *Chaucer*, *Cant. Tales*, ver. 625-670.

*swerd*, sword.

*swynke*, labour.

*swoot*, sweat.

### T.

*tapites*, carpets.

*telde*, told, counted, made account of; "Christ telde not by siche abite," made no account of, set no value on, such habit.

*tent*, attention, heed.

*terith*, see *to-terith*.

*termyned*, terminated, ended.

*theeft*, theft.

*tho*, those.

*threthen*, threaten.

*to*, for *too* or *toon*, one.

*to-terith*, teareth utterly, or in pieces.

*tregetours*, tricksters, cheaters,  
Fr. *tricheteur*. *Præstigia-*  
*tores*.—*Junius*. Vid. *Chau-*  
*cer*, Cant. Tales, ver. 11458,  
and *Tyrwhitt's note*.

*trist, tristen*, trust.

*troue*, believe, trust.

*tweyne*, between.

*two*, for *too*, or *toon*, one. *The*  
*two & the tother*: the one  
and the other.—*xl*.

*U.*

*unlichy*, unlike, dissimilar.

*unnethis*, nevertheless,—*xxxvi*.  
—scarcely,—*xxxviii*.  
*upsedoun*, upside down.—*xxix*.

*V.*

*vencushe*, vanquish.

*venyn*, poison, *venenum*.

*W.*

*wenden*, go.

*wene, ween*, to suppose, think,  
believe; *weneth*, thinketh,  
supposeth. The verb to *ween*  
(Anglo-Saxon, *penan*) is  
scarcely as yet obsolete.

*werr, war*.

*wher, whether*.

*witty*, wise, knowing.

*wolle*, wool.

*wood*, or *wode*, mad. Anglo-  
Saxon, *wod*.

POSTSCRIPT.—It will be observed that the words *brollis* and *moke*, in the foregoing Glossary, have been marked as of doubtful meaning. They are printed exactly as they stand in the original MS., but it is possible that a collation of other MSS. might show them to be errors of transcription. The Editor has received the following remarks upon them from a learned friend,—a gentleman better qualified, perhaps, than any scholar now living, to clear up

such difficulties. He says:—"I can only conjecture that the word *brollis* means *children*. *Brol*, for *child* or *brat*, is used three times by the author of *Piers Ploughman*, a contemporary of *Wycliffe*; and it is found also in one of the curious poems ascribed to *Michael of Kildare*, composed about the year 1300, and contained in MS. Harl. 918, which is printed in the *Reliquiae Antiquae*, vol. ii. p. 177. *Wright*, in his edition of *Pierce Ploughman*, refers *brol* to an *Anglo-Saxon* root; but I think he is mistaken, and that it comes from the *Norman* *brol*, explained by *Roquesfort*, 'petit et jeune bois,' the young shoots of a tree, a scion." [Hence *Brolium*, a wood, or woody place; a space enclosed by trees: vid. *Du Cange*.]

"With respect to the second word [*moke*], I am unable satisfactorily to help you. If the passage is not corrupt, we ought to trace it in the provincial dialects; but although I have looked at a great many, I cannot find the word in a sense sufficiently clear to explain the passage."

*FINIS.*



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